A PROTESTANT ANTIDOTE Against the POYSON OF POPERY.

CLEARLY

Proving the Religion of the Church of *Rome*, to be

1. Superstitious,
2. Idolatrous,
3. Damnable,
4. Bloody,
5. Novel,
6. Inconsistent with the Publick Peace,
7. Irreconciliable to true Christianity.

Published for the Publick Good.

By *Christopher Nesse*, Minister of the Gospel in *Fleetstreet*, *London*.

Every Plant which my heavenly Father hath not Planted, shall be rooted up. Matth. 15. 13.

LONDON,

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To the Right Honourable, the Lords and Commons of England.

Right Honourable, &c:

THIS a most Conspicuous and undeniable *Truth*, that *You* are the grand Patriots and present Patrons of all that is *near* and *dear* to us, both as we are *Men* and as we are *Christians*: You are our blessed *Zerubbabels* (which signifies *Born in Babel* or *far from Confusion*; the good Lord grant, that however ye might be *born* in it, ye may be graciously removed *far from* it) Or our sweet *Shesbatzars*, (which signifies *Joy in Tribulation*, the good Lord make you no less to these three Nations) whom God hath raised up (in this critical conjuncture of Babylonish Confusion) as *Saviours upon Mount* Sion *to judge the Mount of* Esau, or Romish *Edom*; that *the Kingdom may be the Lords*, *Obad. v.* 21. Even a Kingdom of *Righteousness* and *true Holiness*, wherein the Crown may be placed upon our Lord Christs (not Antichrists) Head, *Cant.* 3. 11. 1 *Chron.* 29. 11. *Isai.* 33. 22.

that there may be a θεοκρατία, a divine or holy Government; and that the Temple of the Lord (which hath been burnt and broken down) may be built again, that the Lord our God may dwell amongst us. It must be acknowledged, that (as *Zerubbabel* or *Shezbazzar* had in his way, so) you have in your way *great Mountains*, *Zech.*4.7. *Mountains* of Prey, *Psal.* 76.4, 5. Yea, *destroying Mountains*, *Jerem.* 51.25. Though *Babylon* be called there a destroying Mountain, and seated upon a Rock that is unaccessible and not underminable, yet God hath promised (for your encouragement) that he will level it and lay it low enough, *v.*28. This *destroying Mountain* God will make a *burnt Mountain*, like a great heap of Rubbish and Ashes, as this City lately was when burned down by Babylonish hands; the Lord will Retaliate, and pay *Rome* with her own Coin, as it is foretold of her, (that *Radix omnium malorum*) *Rev.* 17.16,17.

Tota eris in Cineres quasi nunquam Roma fuisses,

Wo, wo, wo to her, God will make Rostmeat of her Flesh, and burn her (for an old Bawd) with fire: this *destroying* Mountain shall be *destroyed*, when God cometh to Thresh those Mountains and beat them as small as Dust before him, *Isa.*41.15. Oh that you may be *a new sharp Threshing Instrument (having Teeth)* in

in the hand of the Lord, to mash in pieces those mighty Mountains, and to level the *loftyest* of them (that are set aloft, and overtopping the poor *feeble Jews*, *Nehem.* 4.2. the Seed of God) and to bring them to the lowest place (which is fittest for them) to wit, the *Footstool* of Christ: Surely every *Mountain* (though never so *great*) *shall become a Plain*, or a Champiagne Passable Path, the mouth of the Lord hath spoken it, saying: *Who art thou, O Great Mountain? before Gods* Zerubbabels *thou shalt become a Plain*, *Zech.* 4.7. which is the Virgin Daughter of *Sion*'s lofty Interrogation, insulting over the defiled and defiling Daughter of *Babylon*, notwithstanding her Greatness and Haughtiness, 2 *Kin.* 19.21. There is no *Mountain* so *strong* but it may be moved, if not removed, by an Earthquake, when *God terribly shaketh the Earth*, *Hag.* 2.6. *Nah.* 2.3. *Babylon* meddles not with her match, in meddling with a matchless God, *who is more glorious and excellent than all Mountains of Prey*, *Psal.* 76 4. *All Mountains melt at his Presence*, *Nah.* 1.5. *Psal.* 114. 3, 6, 7. He that giveth the gift of Miracles whereby to remove Mountains, 1 *Cor.* 13. 2. must needs have that power much more himself; *A quo aliquid tale est*, *illud est magis tale.* The Rabbins say, that the Pillar of Glory (which was *Israel*'s Conduct from *Ægypt* to *Canaan*) stubbed up every Bush, and levell'd every Mountain that lay in their way to the Land of Promise.

Right Honourable, The Lord of Hosts be with you, and the like Pillar of Providence (to do the like Offices of Love for you in your difficult Work) go before you: As the Temple (lately burnt) cannot be built again, until those Mountains of Rubbish (which lyes upon the ground) be removed; so the Temple of God cannot be Repaired by you (our *Zerubbabels*) untill this work be done: Your Present and Primary Work is to remove Mountains of Rubbish, the [τὸ κατέχον] *that which now Letteth will Let, until it be taken out of the way*, 2 *Thess.*2.6,7. The Spirit of the Lord be upon you, that (as you have already given many hearty lifts at the Rubbish, so) you may not only effectually remove it, but be able also to cast it all into the Brook *Kidron*, 2 *Chron.*29. 16. and 30. 14. and 2 *Kin.* 23.12. Oh! what *good man* will not assist you in casting such Trash into the Town-ditch, (such a sordid place was *Kidron*,) that you may *go on and Prosper* (as *Asah*, *Hezekiah*, and *Josiah* did,) in the Name of the Lord. What true Englishman will not say, [*The blessing of the Lord be upon you, Psal.* 129.*ult.*] And say, [*God speed your Plough*,] that hath so much fallow ground to break up before you, that you may not *sow among Thorns*, *Jer.*4.3. Alas! you do meet with much *Fallow Ground*, a *Mispah* with its *Snares*, a *Tabor* with its *Nets*, *Hos.*5.1. A *Beth-Aven*, much *Land of darkness*, all *Fallow Ground* in *England*, although it

it was ploughed up in *Edward* the Sixths, and in Queen *Elizabeth*'s time, *&c.* The Plough of the Gospel must go oft over the Land, before it be fit Soil for the Celestial Seed, from the best of Sowers, the blessed Seedsman, the Lord Jesus: 'Tis for Wo and Lamentation, that our Land is grown fallow again, and should it not (by your Plough) be broken up, our Nation would soon be broken up: The breaking up of those bloody Romanists may prevent the breaking up of this blessed Nation; should those cursed Thorns be suffered to grow up again with their sharp Pricks, (as they did after the first Ploughing by *Edward* the Sixth in the Marian days,) Oh! what dreadful Flames, Burnings, and bloody Cruelties would fall upon us? Witness that [*Pralibamen*] or Foretast thereof, not only in those *frequent Fires*, but also in that *Barbarous Murther* of Sir *Edmondbury Godfrey*, before the Power of the Nation was made over to them.

My Lords and Gentlemen, Ploughing Work is a Work of great difficulty, especially among tall, overgrown, deep rooted, and churlish Thorns; rending and tearing up of *Fallow Ground*, and turning it upside down is a Work of great Difficulty; yet the *Removens prohibens*, removing Remora's hath most hardness in it, when this is done, the Action will prove less difficult than the Agitation; the Contrivance will be harder than the Accomplishment. The

second Ploughing of *Fallow Ground* is more easie than the first, and the third is more easie than the second; the *Arduas* as well as *Arcana Imperii* are now before your Honours: You are got into a *Wood*, *Wilderness*, and *Labyrinth*, (no less is your Generation-work God hath called you to) and were I as worthy as *Jonathan*, I would do that Office of Love, yea duty for you, which he did for his dear *David*, when *he went into the* [*Wood*] to him, *and strengthned his hands in God*, 1 *Sam.* 23.16. by minding and reminding you of the Promises, Providences, and Protection of your God: My Cordial Prayers to God for you shall be constantly, that you may be *coming out of the* [*Wilderness*,] *leaning upon your Beloved*, *Cant.* 8.5. and going thence with our English *Israel* towards the *Land of Promise*; yea, and I doubt not but you have a better Threed than that of *Ariadne*, which helped *Theseus* out of the [*Labyrinth*,] even the Wisdom of the wonderful Counsellor, to extricate you out of all those Popish Intreagues you are now involved in. And that I may the better *Strengthen your hands in God*, I cannot hide from you those Presaging Providences of Gods Prevalent Actings, in tendency to our deliverance from Popery at this juncture of time; all which buoys up my Faith above my Fear, and (I hope) may do yours.

The first Presaging Providence is, *Great Discoveries do presage great Deliverances*: God hath

hath marvellously brought to publick light those private Popish and Diabolical deeds of darkness: *Prevision* is [*tantamont*] *Prevention*, both in Sacred and Civil History; *previsa jacula minùs feriunt, et premoniti, premuniti*; forewarn'd, forearm'd, and Darts foreseen are dintleſs. God hath shot three Arrows, (as in *David*'s Case, 1 *Sam.*20.21,22.) three Witnesses, Mr. *Oats*, Mr. *Bedlow*, and Mr. *Prance*, Arrows all, not to *wound* us but to *warn* us, that the intentions of *Bloody MEN* were for our utter destruction. Thus when *Mordecai* was Informed, or [*Jadang*, Hebr.] came to know of the bloody Decree, this was Gods means to break the Neck of cruel *Haman*'s wicked design, *Esth.*4.1.*&c.* Thus also the marvellous discovery of the Powder Plot (in this Land) was (in Gods hand) the marvellous disappointment of it: And surely 'twas no bad Argument, which *Sampson*'s Mother used to his Father *Manoah*, *If God would have destroyed us, he would never have discovered these things unto us*, *Judg.*13.23.

The second Presaging Providence is, *Division is the Mother of Destruction*: (God forbid it should be amongst us; *sicollidimur, frangimur*, if we clash we break,) but now (praised be God) 'tis found among our Enemies: The Language of *Babel*-Builders is divided and confounded; oh how do Priests and Jesuits now divide and discover Priests and Jesuits, *&c.*

Hereby

Hereby their Nimrods or cruel Hunters with all their curſed Chamites, are diſperſed from their *Babel*-Building, *Gen.*11.7,8,9. Our Lord ſaith, *If Satans Kingdom be divided againſt it ſelf it cannot poſſibly ſtand, Matth.*12.25,26.

The third Preſaging Providence is, *A Beginning hath a Preſaging Tendency to the End:* To this *Zereſh* (*Haman*'s Wife, and probably a prudent Woman) ſpoke ſhrowdly and pertinently, ſaying: *If* Mordecai *be of the Seed of the Jews before whom thou haſt begun to fall; thou ſhalt not be able to ſtand but thou ſhalt ſurely fall before him, Eſth.*6.13. *Principium per media tendit ad finem: Haman* was but barely begun to fall a little below *Mordecai* in honour. Hence his final Fall was foretold, either by *Divine* Inſtinct as the *Sybils* and *Caiphas*, or only by *Humane* Prudence, drawing this notable Concluſion from the common cuſtom of Riſing and Falling Favourites: And may not we inſerr alſo, that ſeeing ſome of Gods and the Kingdoms Adverſaries have certainly *begun to fall* before you (the true *Mordecai*'s of our day) they ſhall not be able to ſtand, but ſhall ſurely fall before us: Oh that it may be a final and an irrecoverable Fall.

The fourth Preſaging Providence is, *Perſecution of Proteſtants peaceably diſſenting, is much turned into Juſtice upon Papiſts bloodily deſigning:* Whereby the Lord intimates, he will *perform* with his *Hand* what he hath *promiſed* with his *Mouth*, to wit, of taking the Cup of Trembling

Trembling out of the hand of *Sion*, and of putting it into the hand of *Babylon*, (*Isa.*51.17,22, 23.) to make her drink the very dregs of it, *Rev.* 14. 10. *Babylon* shall drink not only unto drunkenness but also unto madness, she shall *Spue and Fall and rise no more. Jer.*25.18,21.

The fifth Presaging Providence is, *A changing the Kings Word:* This was a Præsage of Deliverance to Gods Triary, the three Nobles of *Babylon*, that the Kings *Word* or Counsel was changed; they had been taken into the Kings Council, *Dan.*1.20. and 2.49. but afterwards were impeached and cast into the Furnace: Those Servants of the most High God, were not only delivered, but promoted to their former and greater Honours, *Dan.*3.28,30. In concurrence herewith, the Kings Word (or Counsel) is now changed, some Persons of Honour (who have been highly honoured, but afterwards Impeached and cast into the Tower) are again Promoted to be of the Privy Council, and one (as another *Daniel*) to be President thereof: The Rising of New Favourites is always the Fall of Old ones, as *Mordecai*'s was of *Haman*'s. No doubt the same God that hath changed *the Kings Word* (or Counsel) can influence his Heart as he did the Heart of *Cyrus*, *Ezra* 1.1. *The Kings Heart is in the Hand of the Lord*, *Prov.* 21.1. to turn it as easily as the Ploughman doth his Water-course with his Paddle, or the Gardiner with his hand.

The

The ſixth Preſaging Providence is, *The mighty Turn which is wrought upon the Spirit of the Nation in General:* 'Tis expreſly ſaid, that the [*Sibbah* hebr.] *Circuit, Revolution,* or *turning about* of the *Spirit of* the Ten Tribes was *from the Lord*, 1 *Kin.* 12. 15. As the Heart of the King ſo the Hearts of the Kingdom are in the Hand of the Lord, and he ordereth all diſorders, *Judg.* 9. 23. 1 *Sam.* 8. 19, 22. There is a Cry in our Ears at this day, *Oh Wheel!* And *there is a Wheel within a Wheel, Ezek.* 10. 10, 13. 'tis the Father of Spirits that ſets on or takes off the Spirits of People, and *vox Populi eſt vox Dei.*

To Summ up all, the ſeventh and laſt Preſaging Providence is, *God hath put his Hand to the Plough, and he will not look back, Luke* 9 62. The Wheel (of Providence) goes *ſtreight forward*, and returns not as it goes, *Ezek.* 1. 9, 12, 17. *But to the Place whither the Head looks, the Wheels follow it: They turned not as they went, Ezek.* 10. 11. God poſitively Proteſteth, *When I begin I will alſo make an end,* 1 *Sam.* 3. 12. When he once begins his Execution of Juſtice, [*quod Verbis minatur, reipſâ præſtabit,*] he will perform with his Hand what his Mouth hath ſpoken, and go through ſtitch with his Work, he will neither dally nor deſiſt till it be done; and aſſuredly none can deny, but the Great God hath begun this his Great Work (called *his ſtrange Work, Iſa.* 28. 21.) and God will *Accompliſh his Fury, Ezek.* 5. 13. for *All his Works are perfect, Deut.* 32. 4.

32.4. He is not like the foolish Builder in the Gospel, that *lays the Foundation and hath not wherewith to finish*, *Luke* 14. 28, 30. But the *good Work that God hath begun, he will perform it until the day of Jesus Christ*, *Phil.* 1.6. Notwithstanding the pauses that Providence makes in its Passage and Progress, such are but as so many *Parentheses* which never interrupt (but rather Illustrate) the Sence of a Sentence. Sometimes 'tis the Method of Providence (in order to the fulfilling of Promises) to *step backward*; as *David*, after he was Anointed the first time by *Samuel*, was brought to *Saul*'s Court to drive away the Evil Spirit from *Saul*, which could not but give him some hope of the Crown God had promised him by *Samuel*, yet after this was *David* brought thence to his Country Life of being a Shepherd. Notwithstanding Gods Providence, as the Battering Ram (that steps backward) comes on with greater Force again. Now,

My Lords and Gentlemen, Having all these Presaging Providences (humbly Proposed, not peremptorily and Dictator like Imposed) for your Encouragement; *Arise and be doing for the Lord is with you*, 1 *Chron.* 22.16. The *sound of Gods goings is gone out before you, (the Footsteps of his Anointed*, *Psal.* 89.51.) and you may hear an hurrying noise upon the very tops of those tall Cedars (you have impeached) in the Tower; therefore now must you up and at it; and (with

(with holy *David*) beſtir your ſelves (like Men, yea like Gods) againſt thoſe uncircumciſed Philiſtins, 2 *Sam.*5.23,24. That the Lord may give you the Gift of Miracles, not only for Removing thoſe great Mountains that lye in your way, but alſo to caſt out thoſe ſeven Unclean Spirits (mentioned in this Treatiſe) out of the Land, ſo as never to return upon us any more, *Mark*.9.25. That God may be *your Arm every Morning*, *Iſa.* 33.2: And that the Arms of your Hands may be ſtrong by the bleſſing of the Everlaſting God of *Jacob*, *Gen.*49.24. and that your Bow may abide in ſtrength, until you have ſhot the Arrows of *England*'s Deliverance, 2 *Kin.*13.17. So Prayeth,

Your Daily, and

Moſt Devoted Orator,

Chriſtopher Neſſe.

TO THE

READER.

Candid and Christian Reader,

IN *Common Calamities every one is bound* (pro virili suâ) *to Contribute his best Assistance, though it be but one* Bucket full *of* Water *to* quench *a general* Fire, *or one sod of* Earth *to stop an universal* Deluge, *wherewith the sworn Swordmen of* Rome *have now threatned us: I have therefore cast in my Mite into the Common Treasury,* (*this* [Opus Dei in die suo] *a word and work in season*) *to wit, a Graphical Description of the Romish Religion*: How *it is as the* Empty House *(in the Parable,* Matth.12.43,44.*)* Possessed with seven unclean Spirits: How seven Abominations *are in the very* Heart *of it,* Prov.26.25,26. *all* hateful *to God and hurtful to men*: How *'tis no better than the Babylonish Brat, whose* Father was an Amorite and Mother an Hittite, *Ezek.*16.33, The Mother of Harlots *and of all* Abominations, *Rev.* 17. 5. How *there is* [Mors in Olla,] *Death in the Pot,* 2 *Kin.*4.40. *and the* Broth *of* Abominable things in its Vessel, *Isa.*65.4. How [Mene Tekel] *is writ upon its Wall, and being weighed in the Balance of the Sanctuary, 'tis found light, Dan.*5.25. *to be* driven away *by the* Breath *of Christs Mouth,* 2 *Thess.*2.8. How *this Foreign Plant is no better than a stinking weed, that hath never thriven in any Land, but where it hath been watered with Blood; and therefore is not to be Planted but to be Rooted up,* Matth. 15. 13. *This Manual is made publick,* That *such a cursed Plant may be plucked up (Root and Branch) and never* be Replanted in Immanuel's *Land, Isa.*8.8.) *or* England; wherein *God hath so remarkably (even in Capital Characters)*

Characters) Recorded his Name, *Exod.*20.24. *And wherein this wretched weed hath had so many marvellous Extirpations by our Princes, Parliaments, and People.* That *this Nation so great* (by having God so nigh it, *Deut.*4.7.) *may never suffer such a Notorious* Witch to live in it, *Exod.* 22.18. *Nor this cursed* Jezebel to Prophecy *in the Bosom of it*, Revel.2.20. That *we may not* (as the *house in the Parable*) *though* swept *of Moral Vices and* garnished *with moral Vertues, (which God knows is not) yet be* empty *of the Power of Godliness, (which is the* Intus existens, prohibens alienum.) *and so give an Opportunity for the unclean Spirit (of Antichrist) to Reenter with those seven worse than the former, that Christ within us* (If he be *but here our Nation shall not dy*, John 11.21,32.) *may keep Antichrist without us.* That *Popery may never Return to us according to* Dr. Usher's *Fear, and the Jesuit* Campian's *hope*, (*crying at* Tyburn, Proculdubio vincemus brevi, *for our Multitude of Jesuits will be too hard for your Parliaments,*&c.) That *this Jesuits Hope may be as the giving up of the* Ghost (*which is but cold Comfort,*) *Job* 11. 20. That *we may not* (*with fond* Ixion) *Embrace a Cloud for* Juno; *nor* (*with blind* Isaac) *mistake the Younger Religion for the Elder*; *nor* (*with cheated* Jacob) *Entertain bleer-eyed* Leah (*the Romish*) *for beautified* Rachel (*the Reformed Religion*) *nor call Evil Good and Good Evil*, Isa.5.20. *This, in Short, (I would not have you to catch Cold in the Porch) is the Unfeigned Prayer, and utmost Endeavour of*

Your Brother, in

The Best Bonds,

From my Study in Fleetstreet London, June 1. 1679.

Christopher Nesse.

AN ANTIDOTE AGAINST POPERY.

1. REligion is the *totum hominis*, the whole duty of man; *Eccles.* 12. 13. the (*a*) one thing needful, which is (*b*) that better part, that shall never be taken from him, *Luk.* 10.42. therefore should man chuse it above all things, and among all our gettings we should get this principal thing. *Prov.* 4.7. For God looks down from Heaven, not to see how Rich, or Strong, or Beautiful we are; but principally

(*a*) ὀλίγων χρεία &c. (*b*) *what have we more than it,* (*as* Judg. 18. 24.) *which blesseth what we have to us?*

how Righteous, how Religious, *Pſ.* 14. 2. *Rom.* 3. 10.

2. Religion gives not only a Relative, but alſo a real worth to them that poſſeſs it; it makes them more excellent than their Neighbours, *Prov.* 12. 26. Gods peculiar Treaſure, *Exod.* 19. 5. Precious Jewels, *Mal.* 3. 17. Yea, ſuch as the World be not worthy of, *Heb.* 11. 38. While irreligious men be vile, thoſe are precious; they but Chaff, thoſe Wheat; they reprobate Silver, thoſe refined Gold; they Briars and Thorns, thoſe be noble Vines.

3. Yea while Strangers to Religion are but [*terræ filii*] baſe born ones, thoſe that are truly Religious are of the Blood-Royal of Heaven, and (in a word) not only in alliance but Union with the King of Kings and Lord of Lords; although they be never ſo poor and deſpicable to men. God accepts of Religion in Rags as well as in Robes, (c) he is no reſpecter of Perſons, *Act.* 10. 34.

4. As Religion brings worth to perſons, ſo it becomes ſafety to Nations: As it is the beauty, ſo it proves the bulwark of Countreys and Kingdoms, their muniment as well as Ornament. 'Tis the ſacred Anchor, by which the great Ship of the Common-Wealth is held faſt, that ſhe may not ſplit either upon the Rocks of Atheiſm, or Quickſands of Superſtition;

(c) *God is not* προσωπολήπτης *Act.* 10. 24.

ſtition; both which are of great provocation to the Lord, and on which many Nations have been daſh'd in pieces.

5. What the Ark was to *Iſrael*, that Religion is to all Lands; while the Ark abode in *Shiloh*, *Iſrael* had no *Ichabod*, but the Kingdom flouriſhed in Victories. *Joſh.* 18. 1. But afterwards, as the Atheiſm of the Canaanites had cauſed the Lord to root them out of that unclean Land, *Ezra* 9.11,12. becauſe they were ſhameleſs ſinners before him: So the Superſtition of the Iſraelites in their high places, *&c.* *Pſal.* 78. 58. made God to forſake not only *Shiloh*, *v.*60. but alſo the holy Land which they had polluted. *Ezek.* 8.6. *Iſa.*1.12,21.

6. This *Shiloh* was in *Ephraim*, the Tribe of *Joſhua*, where he had placed the Ark by his own Palace, that the former might give Luſtre and ſafety to the Latter: The ſtability of the Ark conferred ſtability upon [his] houſe, and upon the whole houſe of *Iſrael*; and 'tis obſervable, that Tribe periſhed firſt that loſt the Ark and Tabernacle firſt, *Pſ.* 78.62. 2 *King.*17. 6,9. *&c.* *Samaria* in *Ephraim* falls before *Judah*.

7. Religion may truly be called the Chariots and Horſemen of Kingdoms, and an Eſtabliſhment of the true Religion, is the beſt way to an eſtabliſhment of a true Peace: Yea deſolate Countries may ſay of Religion, as *Mary* ſaid of our Redeemer in another caſe; Oh!

Religion, if thou hadſt been here (in the truth and power of it) our Nation had not dyed; for this is that bleſſed Cement (*d*) that binds God and a people together in laſting love.

8. In Poetical Story, what the *Palladium* was to *Troy*, that Religion is to a place and people: The Heathen Oracle told the Trojans, that ſo long as they could ſecure this Image of *Pallas*, their City ſhould not be deſtroyed; which when crafty *Ulyſſes* heard of, he uſed his wiles to ſlay the keepers of it, and ſo ſtole it away; and ſoon after deſtroyed the City. How are the crafty *Ulyſſes's* of this Age uſing their wiles to ſlay the Keepers of our Religion, to ſteal away our *Palladium* for our ruine.

9. In ſacred Story; what *Sampſon's* hair was to him, that is Religion to a Nation; the ſtrength of a Nation lies in it, as the ſtrength of *Sampſon* lay in his hair; and as ſoon as his Locks were cut, his ſtrength was gone: So if the Locks of Religion be once cut off, our ſtrength is abated.

10. How doth the *Delilahs* of the Romiſh Philiſtims ſing their Syrenian Songs, to lull the *Sampſons* of our reformed Religion aſleep, that they may cut off our Locks, (wherein our ſtrength lyes) and that their uncircumciſed ones may be upon us. We have a ſufficient

(d) *Religio a Religando*, to bind.

Teſtimony

Testimony hereof, in that late Proclamation which was issu'd out in *November*, 1666. for suppressing the insolencies of Papists and for banishing their Priests and Jesuits out of the Nation, so long before the discovery of this Plot now prosecuted in this year 1679.

11. The reformed Religion (like the Lord of it) is placed between two Thieves, to wit, Atheism and Superstition. 1. Atheism on the left hand would lay wast Religion, and trample upon it as a worthless thing, devised of men only in *terrorem*: This left hand Thief steals away the holy Scriptures, and Instead thereof sets up *Lucian* for the Old Testament, and *Machiavel* for the New. This is the Fool (*e*) that says there is no God.

12. There is much of Satan in this left hand Thief, for the Devil is the grand (*f*) θεομυγὴς or God-hater, and would (if possible) destroy as well as deny the being of God; *Deicidii Reus est Diabolus:* And yet though he do all he can to make men either Speculative or practical Atheists, he cannot make himself one; for the Scripture saith, he believes and trembles, *Jam.* 2. 19.

13. We do not find that ever God wrought a miracle to convince Atheism, because his ordinary works do convince it: The book of Nature confutes it as well as that of Scripture;

(e) *Psal.* 14. 1. *Tot Saples Fellow.* נָבָל (f) *Rom.* 1. 30.

the glorious Fabrick of the World must have a Maker, for it could not make it self; and that Nature which is in man contradicts it: for man naturally in all extremities runs to God. *Aristotle*, when the terrors of death, (that φοβερῶν φοβερώτατον, as he called it) was upon him, cryed, ὦν ὄντων, and *Causa Causarum, miserere mei.*

14. Yea *Epicurus* himself conceived *an infinite space* for his Atomes, and could he imagine a greater ease to the Mind, in conceiving an *Idea* of that, than of an *Infinite Being?* And *Tully* says of this *Epicurus*, that though he did *Re tollere Deos*, yet he did *Nomine ponere*, imagining God Corporeal. [*Nec quenquam vidi, qui magis ea, quæ timenda esse negaret, timeret; mortem dico et Deos.*] *Epicurus* was afraid of God and Death, though he denyed them. *Tully de Nat. deor.* (g)

15. Thus we see this great Patron of Atheism, though he prostituted his Conscience to a denyal of God and Religion; yet he could not silence it even in *Tully*'s opinion: And we may appeal to the Consciences of the worst Atheists, if at some time they believe not a Deity.

16. The Consciences of the worst Atheists will tell us upon appeal to them, that at some

(g) Tully *de Naturâ Deorum, lib.* 1. *cap.* 86.

time

time of pangs or affrightments they have believ'd that *there is a God*; (*h*) though now either through incogitancy or reluctancy, they have smothered those *Igniculos* or *Scintillas*, which be easily put out as to any open manifestation: strong corruption may put out the light of Nature.

17. It were well if this Atheism were not so promoted by our divisions about Religion. (*i*) *Lactantius* speaks of *Arcesilas*, that pondering the many contradictions and oppositions among Philosophers, he became a despiser of them. Thus carnal men that are Atheistically minded, viewing the many differences and digladiations amongst Professors in the matters of Religion (which is a stumbling block God judicially lays in their way, *Ezek.* 3.20.) they come to this resolve, to be of no Religion at all.

18. Thus have we seen the first Thief that opposes Religion on the left hand; I come now to the second Thief upon its Right Hand, to wit, Superstition, which spoils Religion of its Native Beauty, and puts it into such a painted gaudy dress, as makes it a ridiculous Puppet, and more meretricious than Matronlike.

(*h*) Diagoras's *words was rather* votum *than* judicium, *he wished there were no God to punish his Sin.* (*i*) Lactan. *Instit. lib.* 3. *cap.* 4.

19. *Plutarch* makes this right-hand Thief the worſt of the two, ſaying that Atheiſm is better than Superſtition; for the Superſtitious do *Worſhip* ſordid, baſe, and cruel Gods: Inſomuch that it were far better there were no Gods at all, than ſuch as they worſhip; 'tis leſs impiety to ſay there is no God, than to give divine honour to bloody Devils and ſenceleſs Stocks or ſtones.

20. And ſo he concludes, that Superſtition is the cauſe of Atheiſm, becauſe men looking upon the ridiculous Geſtures practiſed in their Temples, that are ſuperſtitious Worſhippers; they conclude it were better to have no Gods, than to give Gods ſacred honour to ſuch abominable Deities. I had rather (ſaith he) men ſhould ſay there is no *Plutarch*, than that they ſhould ſay, that *Plutarch* is what he is not. *Plutarch de ſuperſtit.*

Whether *Plutarch* be miſtaken in this aſſertion altogether, I ſhall not here determine: Such Problems as [*utrùm præſtat non eſſe quàm malè eſſe*] belongs to the Schools to decide; and whether Superſtition (which is a Nimiety (*l*) and exceſs in Religion) be worſe than Atheiſm, (which is a defect therein) is not much

(k) Plutarch *de ſuperſt. in Moral.* (l) Paul *the ſecond Pope, ob nimiam Religionem factus eſt Cardinalis* (*Faſciculus Temporis.*)

to

to our purpoſe, 'tis enough to diſcover them both as Thieves to Religion.

22. However there is not much difference 'twixt *nequam* and *nequaquam*, the Proverb is, [as good never a whit as never the better] betwixt making Sin a duty, and making a duty ſin: Superſtition makes ſin a duty, (*m*) in worſhipping the true God after a falſe manner, *Act.* 26.9,11. [I verily thought with my ſelf that I ought to do many things contrary to the Name of *Jeſus*] and Atheiſm makes a duty ſin in not worſhiping God at all, as if it were a ſin to do it.

23. Thus Religion (with the Lord and Founder of it) ſuffers hard things betwixt two Thieves, and 'tis not very eaſie to determine which of thoſe two is more injurious to Religion (and the Author of it) whether that which makes the Principles of it to be queſtion'd, or that which makes the practice of it to be deſpiſed, as the ſuperſtitious worſhip of the Romiſh Church makes the Jews at this day to contemn the Chriſtian Religion.

24. This is a moſt certain truth, and taken [*pro*

(m) *Superſtition will by all means hew the Stones of Gods Altar; as if whole Stones were not fine enough for God though he command it ſo.* Exod. 20.25. *and* Deut. 27.6. *Superſtition deſpiſes thoſe* ὁλοκλήρους λίθους. *ſeptuag. which the Hebrew calls perfect Stones.* אבנים שלמות Abanim Shelemoth.

confeſſo]

confesso] of all, that Superstition is a Reproach to Religion, and without a Vail is a very deformed thing; though the Church of *Rome* would not willingly own any such deformity in her, but like the Adulterous woman, *Prov.* 30.20. Eats and wipes her mouth, and saith I have done no wickedness, yet will be found guilty.

25. Superstition (*Græcè* δεισιδαιμονία) is a Vice opposite to Religion according to excess. Thus *Aquinas* in his *Sec. Secundæ quæst.* 92. *Art.* 10. or thus. Superstition is when worship which is only due to God, is not exhibited to him in that manner as it ought; or when it is exhibited to him to whom it ought not: Thus *Mich. de Obellis.* Or, 'tis a superfluous and vain devotion which God alloweth not, 1. Neither by his Command, 2. Nor by any Apostolical Rule for indifferent things; 'tis called also ψευδοθρησκεία, a false Religion.

26. *Polanus* defines it thus: 'Tis a Vice inhering in the Mind, arising through *Satan*'s craft by which men departing from the word of God (contained in the writings of the Prophets and Apostles) take up erroneous Opinions of God and false ways of worshipping him, *Polanus Syntag. Theol. lib.* 9. *cap.* 3. *pag.* 579. and *Szegedin* thus, *Est opinio quæ nec habet mandatum Dei, nec physicam rationem; vel est nimia et superabundans pietas, seu Religio.* *Virgil* brands this Vice thus.

Vana

Vana superstitio veterumque ignara Deorum.

27. Superstition is caused (1.) from the pravity of our Nature, which is over-desirous of forbidden evils, whereby man is become [*inversus decalogus*] a diametrical opposite to God's holy will. (2.) from the wisdom of the Flesh, which loves to be wise above that which is written. (3.) Servile fear, for the Superstitious do fear where no fear is, *Psal.* 53.5. (4.) The insinuations of Satan, and (5.) the false Romish Church; as the Devil begets them, so the Mother of Harlots brings them forth.

28. Sometimes it is [falsely] applied to true Religion, (n) as *Act.* 25.19. but [truly] 'tis that Worship which God commanded not, nor came into his mind. *Jer.* 7.31. A worshipping after our own hearts. *Numb.* 15.39. or a doing that which is right in our own eyes. *Deut.* 12.8. *Judg.* 17.16. Or 'tis a worshipping of that which God commanded not. *Deut.* 17.3. and 29.26. 'Tis an observing of times, *Deut.* 18.10,14. *Gal.* 4.10. *Levit.* 19.26. or of Mans traditions, *Matth.* 15.3,9. *Mark* 7.4,7. or 'tis Will-worship that hath more of mans Will than of God in it. *Col.* 2.18,21,23.

29. The Gentiles were guilty of Super-

(n) *Beza in Act.* 25.19.

stition,

ſtition, *Act.* 17. 22. (*o*) The Apoſtle ſaith, they were too ſuperſtitious: So were the Iſraelites in not eating of the ſinew of common meat, becauſe the ſinew of *Jacob*'s Thigh ſhrank, *Gen.* 32. 32. So were the Philiſtims in not daring to tread upon the Threſhold of *Dagon*'s houſe, becauſe *Dagon* brake his Neck upon it: (*p*) So was *Naaman* in carrying two Mules load of Earth out of *Canaan* into his own Country, to make an Altar of: (*q*) And laſtly, ſo were the Scribes, Phariſees and Jews, not only in ſtraining at the Gnat of entring into the Judgment Hall, when they ſwallowed the Camel of murdering Chriſt; *Joh.* 18. 28. but alſo in all their Traditions.

30. As there is a Pagan Superſtition (which I ſhall not ſpeak to here, as being beſide my preſent purpoſe) ſo there is a Papagan Superſtition, whereby Papiſts think it a greater Crime to eat fleſh on Fryday, than to commit Adultery; this is a being Righteous (or Religious) overmuch, *Eccleſ.* 7. 17.

31. This Papagan Superſtition conſiſts either in the worſhip of the Creator, or of the Creature. 1. In the worſhip of the Creator, a ſuperſtitious man doth frame to himſelf a worſhip of God out of his own Will and not

(*o*) δεισιδαιμονεστέρους, i. e. *Fearers of evil Spirits.* Act. 17. 22. (*p*) 1 *Sam.* 5. 4, 5. (*q*) 2 *Kin.* 5. 17.

out

out of Gods will, which is called ἐθελοθρησκεία, *Col.* 2. 23. and 'tis a wonder how pleaſing thoſe forms of worſhip are, that be of mans deviſing; when that which the wiſe God himſelf preſcribes is diſpleaſing to men; but that which is highly eſteemed among men is abomination to God (*r*.)

32. Or 2. In the worſhip of the Creature, which is either the Creature of Gods making, as Saints or Angels; or the Creature of mans making, as Images of Wood or Stone, *&c.* of this ſee *Infrà* at large. (*ſ*)' Tis clear that the Romaniſts do worſhip Saints and Angels with divine honour, in dedicating Temples to them; which *Auguſtine* makes Sacrilege. *Sacrilegium eſt cuicunque Creaturæ Templum extruere*, upon 1 *Corinth.* 6. And on *Pſal.* 94. he ſaith, *Templa, ſacrificia, Inſtituti Sacerdotes non niſi uni Deo hæc omnia debentur.*

33. Beſides their dedicating of Temples and Altars to them, they call upon the Saints and upon their Images; whereas Invocation is due to the only true God. *Cyril* ſaith, *Sanctos Martyres neque deos eſſe dicimus, neque eos adorare conſuevimus, &c. Contra Julian lib.* 6. This is Popiſh Superſtition to make Images of Saints departed and to worſhip them with Maſſes, Faſtings, Prayers, Pilgrimages, *&c.*

(*r*) *Luk.* 16. 15. (*ſ*) *In the* 2*d part about Imagi-worſhip.*

34. As

34. As there is Superstition in Religious things, so likewise in civil affairs; as 1. In seeking after the event of things: As how long a Man or Woman shall live? or when they shall dye? what Prosperity or Adversity shall befal them in their lives? or what manner of Wife or Husband they shall have, *&c.* This is enquired after among the Superstitious either by Chiromancy (which is a viewing the Table-lines of the hand) or by Physiognomy (which is a considering the Countenance and other parts of the Body,) or by Necromancy, (consulting with Ghosts) Dreams, Visions, *&c.*

35. They likewise that undertake to foretell by judiciary Astrology, contingent future things; are guilty of this sin of Superstition: For they enquire after hidden things by unlawful means, attributing to the Stars what belongs to God, and reducing men to mere Gentilism: for the same things that the Gentiles ascribed to *Saturn*, *Jupiter*, *Mars*, *Venus* and *Mercury*; they do to the Stars of the same Name, and audaciously prognosticate the fates of Persons, Families, and Empires, such as God hath reserved to himself, *Act.* 1. 7.

36. Superstition also carries men into Sorcery, and into all unlawful Arts about healing the sick, with some charms hung about the (*l*)

(*l*) *Cùm ergò posita in auribus Evangelia nihil prosint, quomodo possunt circa collum suspensa salvare?* Chrysost. on Matth. 23. *The imperfect word*

Neck,

Neck, *&c.* And about finding loſt goods (quick or dead) all which may be done by colluſion, God alone muſt be our healer in the uſe of all lawful things, *Exod.* 15.26. *Pſ.* 103. 3. and ſuch practices are contrary to the word of God as *Levit.* 20. 27. and *Deut.* 18. 10, 11. *&c.*

37. Of the ſame Alloy be thoſe ſuperſtitious practices of driving away Devils by the Sign of the Croſs, practiſed by *Julian* the Apoſtate, in the Year of Chriſt 356. who (conſulting with a Magician about obtaining the Empire, and Devils appearing at the Magician's Conjuration) being ſtricken with fear, ſigned his Forehead with the Sign of the Croſs, whereupon the Devils preſently diſappeared: But his Magician told him, that the Devils fled not away for his Croſs, but for hatred of his ſo doing. *Oſiand. lib.* 3. *cap.* 12. *Hiſtor. Eccleſ. Cent.* 4. *pag.* 295.

38. I leave the Reader to judge concerning the truth of this miracle: Suppoſe a truth in it, ſurely God would not teach us hereby, that a wicked and profane wretch (ſuch a one as *Julian* was) could drive away Devils; or that the Sign of the Croſs hath any ſuch power in it, to deſtroy the works of the Devil: For the Scripture no where aſcribes any ſuch thing to the Sign of the Croſs, nor can it be imagined that the Devil is afraid of it.

39. It may rather be concluded that this

was

was one of the Devils cheats, and that those Devils by this counterfeit flight would confirm the superstition of the Vulgar; as if by the Sign of the Cross the Devils might be driven away. *Non enim Diaboli* (saith Osiander *in loco praedicto*) *crucis vel effigiem, vel signum, sed crucifixum metuunt: Et, Christus crucifixus fide apprehensus, Satanae terrori est non autem signum crucis.* It is Christ crucified, apprehended by Faith, that is a terror to *Satan*; not the Sign of the Cross.

40. And the same *Osiander* tells us, there is no less than foul Superstition in those Bonefires that are kindled upon St. *Johns* day; and in leaping through the Flames of them, as if they were purged hereby from (I know not what) sins. This (he saith) is an honour done to *Pluto* the God of Hell, (as the heathen Poets feigned) and such like wicked Ceremonies ought to be abolished in every Christian state. *Osian. Epitome Cent. 7. lib. 1. cap. 21. pag. 52.*

41. He relates also the 65 Canon of the Council at *Constantinople*, that was held under *Justinian* the Second, which is expres against this superstitious practice; saying, *Qui rogos ante suas officinas accendunt supra quos inepte & delire saltare solent, jubemus deinceps cessare; quisquis ergo tale quid fecerit, si sit Clericus, deponatur; sin autem Laicus segregetur. Osiand. Epit. Lent. 7. lib. 4. cap. 13. pag. 162.* This Council degrades Clergymen and excommunicates Laymen for this superstition.

42. He

42. He tells moreover in the same place, how such wicked customs were used in *Germany*, upon the Feast of St. *John Baptist*; but their Godly Magistrates put out those Fires, and drove out of the Streets all such superstitious people. It were to be desired, that good Magistrates in all Countries (professing the Reformed Religion) might suppress this and all other Superstition.

43. There be many more foolish Customs and Observances, wherein Superstition consists, as the choice of lucky days, either for solemnizing Marriages, or for building of houses, or for beginning of Journeys on; as also the falling of Salt towards one at the Table, the crossing of a Traveller by a Hare in his way, the chattering of Magpyes near a mans dwelling house, *Cum multis aliis quæ nunc perscribere longum est.* It would be too tedious to enumerate them.

44. I shall add but one instance more, as that of saying [God bless you] at ones sneezing: *Athenæus* speaks of this Custom of crying [Ζεῦ σῶσον, God help] when a Neighbour sneez'd, and says there was some that hereby thought, that either sneezing it self, or the Brain from which it came, to be a God; and so were worshiped in this custom by men: See for this Dr. *H. Hammond* of Idolatry, *pag.* 171. in his practical Catechism, *&c.*

45. All those, and many more superstitious

observances are found in the Romish Church, and therefore this Right-Hand Thief and Enemy to Christ and Religion will be found there, although the same Dr. *Hammond* would help to wipe her mouth, in saying that there can be no superstition in a bad sence, in any unprescribed Ceremonies: Could this be made good, it would prove a notable *medium* for wiping the Harlots mouth of Superstition.

46. The Dr. makes Δεισιδαιμονία, or Superstition to be *Dæmonum cultus*, a worshipping the Poetical Gods, or of Angels or dead men; and yet he calls it a creditable word, as also ἐθελοθρησκεία. How these things can be, I cannot understand; for as it is a deifying of *Dæmons*, it cannot be a word that is creditable: But to say so, belongs rather to the doctrine of *Dæmons*, which the Apostle condemns in 1 *Tim.* 4. 1, 2.

47. And though the word may have an *Euphemismus* (or good sence) after the Pagan Construction; for with them, (t) δεισιδαίμων, is one that fears the Gods; but if we consider that the Pagan Gods were no other but Devils, (*Moses* called them so, *Lev.* 17. 7. *Deut.* 32. 17. and *David*, *Ps.* 106. 37. And more plainly the Apostle, 1 *Cor.* 10. 20. *The Gentiles Sacrifice*

(t) *Explicat Plutarchus esse nimium Deorum metum unde exorta sunt superstitiosæ Cæremoniæ.* Beza.

to

to Devils. I ſee not how a word that indeed ſignifies a worſhipper of Devils, ſhould be a creditable word in any Chriſtian (though it may in Pagan) conſtruction.

48. The large Annotator on the 17 of the *Acts v.* 22. ſaith, that there (as commonly) 'tis taken in the evil ſence, and he quotes *Clemens Alexandr.* for ſignifying a ſuperſtitious man (by this word) ſuch an one as *Lactantius* deſcribes a worſhipper of the Images of his Anceſtors, the *Penates* or houſhold Gods; this *Virgil* calls *Vana Superſtitio, &c.* and not creditable.

49. Although the worſhipping of *Demons* be indeed a Superſtition (as it is a ψευδοθρησκεία, a falſe Religion) practiſed amongſt Pagans; yet [the] Superſtition (properly ſo called, *quaſi ſupra ſtatutum*, more than is appointed in the Law of God) will upon enquiry be found among the Papagans, which the ſoundeſt Divinity defines to be a Vice oppoſite to Religion (*u*) according to exceſs, and a ſuperſtitious man to be rather Gods flatterer in circumſtantials, than his Friend in Subſtantials.

50. Yea, there is a ſuperſtitious worſhip of the true God (as well as of falſe Gods) when man either chuſes a worſhip for God, or thoſe

(*u*) Yea, Aquinas *himſelf gives it this Definition*; *ut ſupra.*

things whereon divine worſhip depends; or when he exceeds the meaſure in worſhipping, and (as *Polanus* ſaith) *Serviliter, Muliebriter, Pueriliter ſe gerit. Syntag. Theol. lib. 9. cap. 3. pag.* 580. To the ſame purpoſe ſpeaks the Author of the (w) *Polyanthaa* (though a Papiſt) that Superſtition is not called an exceſs in Religion, becauſe it gives more to divine worſhip than the true Religion doth, but more than it ought to do, *de ſuperſt.*

51. This ſuperſtitious worſhip of God is, when a certain ſingular force and efficacy is aſcribed (*ex opere operato*) to external Rites preſcribed of God: As when a power of driving away Devils and healing of Diſeaſes, is attributed to ſome words repeated, or writings hung about the Neck; whereas thoſe words and writings have no ſuch power, neither from their own Nature nor from any divine Inſtitution.

52. To aſcribe that to any thing, which it hath no natural power unto, nor divinely enabled for, is notorious Superſtition; as to attribute to the Sacraments a power of themſelves both of Sanctification and Salvation, *from the work done*; or to ſo many prayers and vows, a vertue of well deſerving at Gods hand, or to give to ſome meats or days more

(w) *Polyanthaa.*

ſanctity

ſanctity than others beyond any divine warrant: Yet all this Superſtition and much more is found in the Church of *Rome*, as will appear more plainly in the ſequel of this Treatiſe.

53. Dr. *Hammond* acknowledges that Superſtition is a nimiety or exceſs in Religion; then are not thoſe Romiſh Rites and unprescribed Ceremonies (which are of a myſtical ſignification) to uſe his own word, a nimiety? and is not a placing of vertue in the ſign of the Croſs *&c.* an exceſs in Religion? why doth he then ſay 'tis a dogmatizing to abſtain from unprohibited Ceremonies (as well as from unprohibited Meats, *Col.* 2.) for to argue from a *non*-prohibition (ſuppoſe they were not prohibited) is an argument *ab authoritate negativè*, and ſo of no force.

54. However this Dr. gratifies the Romaniſts in his charitable gloſſes upon Superſtition and Will-worſhip, or worſhipping of *Damons*: I am ſure learned *Mede* does not ſo in his Doctrine of *Damons*, who applies it wholly to the Popiſh Church in her bowing to breaden Idols and Croſſes (like *Damon* pillars) *&c.* all which make a lively Image of the Gentiles Theology of *Damons*.

55. Thus we ſee as Atheiſm is a defect in Religion, ſo Superſtition is an exceſs; 'tis a going *ſuper ſtatutum* (as *Iſidore* ſaith) beyond the precepts of God which commands us to do only thoſe things that he biddeth us do; *what-*

soever thing I command you, observe to do it; thou shalt not add thereto nor diminish from it. Deut. 12. 32. with Ch. 4. 2. *If any man shall add unto those things which God hath commanded, God shall add unto him the Plagues that are written in the Book; and if any man shall take away from them, God will take away his part out of the book of life.* Rev. 22. 18, 19. as Atheists are guilty of the latter, so the Superstitious of the former.

56. Superstition is a being righteous (or religious) overmuch, *Eccles.* 7. 16. (as Atheism is a being righteous (or religious) over little;) as when men do not only believe that Christ is our satisfaction for sin, but also there is need of Alms, Prayers, Fastings, Vows, *&c.* to satisfie for our sins; this is an addition of our own merit to the merit of Christ, as if the righteousness of Christ were not complete enough without the beggarly Eeke of our filthy righteousness. This nimiety or excess is found in the Church of *Rome.*

57. *Tertullian* condemns all things to be *vacuæ observationis, et superstitioni deputanda, quæ sine ullius Dominici aut Apostolici præcepti autoritate factâ sunt. Tertul. de oratione, Chap.* 12. *V.* It seems he was not of the Dr.'s Opinion, that thinks it enough, that Ceremonies (though they be not commanded) if not prohibited, may be embraced: *Tertullian* was for a divine warrant, and I have shewed in my Tractate of Ceremonies, that they are prohibited in [thou shalt not add.]

58. All

58. All divine Worſhip muſt have divine Warrant, and whatſoever exceeds divine warrant is Superſtition; the Commands of God ought diligently to be obſerved, *Matth.*28.20. *Act.*1.2. *Revel.*12.*laſt v.* But to obſerve more than God commands, is to be ſuperſtitiouſly wiſe above that which is written: Such were the Phariſees in the Jewiſh Church, that *Taught for Doctrines the Commandments of Men, Matth.* 15. 9. that their Laws muſt be obſerved though they were inconſiſtent with Gods Law.

59. The Chaldee Paraphraſt and the Syriack Verſion, renders thoſe two Scriptures, [*Iſa.*29.13. *Matth.*15.9.] *Reverentia, quam mihi exhibent, eſt ex præcepto et documento humano*; plainly imputing the reaſon of Gods rejecting their worſhip to be, the want of a divine command: What the Scribes and Phariſees did in the Jewiſh Church, that the Prieſts and Jeſuits do in the Romiſh Church, impoſing upon people not only additions to, but alſo inconſiſtencies with the Commands of God; therefore God rejects their worſhip, as that of the Jews.

60. Finally, Superſtition is an undue or ungrounded worſhip of God, not grounded upon Gods word but upon mans wiſdom, not only for the manner but alſo for the matter; or 'tis a putting more into the means, than God puts into them, as the Jews put more into the Sabbath than God put into it, and many more ſuperſtitious obſervances as I could tranſcribe

out of *Buxtorf*'s Jewish Synagogue; whereby they do violate the Institutions of God with their Inventions, and *Amos Co.* 5. *v.* 26,27. shows, they carried a Tabernacle for *Venus* and *Saturn*, as well as for the true God.

61. Having now made this large discovery of this right-hand Enemy of the true Religion, it remains that I make known where this Thief hath his principal Residence, that would steal away from us our Religion, (which is a daughter to the King of Heaven, and the beauty of all the Kingdoms of the Earth) and would put such a cheat upon us, as *Michael* did upon *Saul*, 1 *Sam.* 19. 12,13. in dismissing *David* and laying an Image (that was bed-rid in his stead (*x.*)

62. I shall now largely prove that as Atheism had its chief Residence in *Rome*-Pagan, so Superstition hath its principal seat in *Rome*-Anti-Christian: This is the design of our present Treatise, for the preservation of our blessed Religion (received from our godly Ancestors) to the salvation of our poor posterity; and for the prevention of that Romish cheat in dismissing our *David* [of the Reformed Religion] and laying the Image [of their own Religion] in the room of it.

(x) *Supposed to be the* Teraphim *that was made in the shape of a man: Hebr.* Teraphim *signifies Images.*

63. That

63. That I may the better manifeſt how the Romiſh Religion is but an Image of Straw, (whereas the reformed Religion hath the real *David* and *Chriſt* in it) I ſhall uſe this method; diſcourſing 1. Generally, and then 2. Particularly of it, and all to ſhew, the rottenneſs of the Romiſh Faith (that threatens us ſo much at this day) and to ſecure our own, as our beſt treaſure.

Chap.

CHAP. I.

I. In General. *The ſeven bad Properties of Popery*, viz. 1. *Superſtitious.* 2. *Idolatrous.* 3. *Damnable.* 4. *Bloody.* 5. *Novel.* 6. *Inconſiſtent with publick peace.* 7. *Irreconciliable to the Proteſtant Chriſtian Religion. Thoſe ſeven bad Properties are as the ſeven Unclean Spirits which poſſeſſed the empty houſe.* Matth. 12. 43, 45.

64. IN my diſſwaſive from Popery, I ſhall I. ſhow in general, the ſeven wretched Properties of the Romiſh Faith, for which it may not be embraced but rather to be abhorred. 1. Of the firſt, The Romiſh Religion is a ſuperſtitious Religion: 'tis made up of a worſhip altogether *ſupra ſtatutum*, aſſundry intimations hereof (afore mentioned) do abundantly illuſtrate: 'tis ſo notoriouſly clogg'd with Ceremonies of Humane invention, (while the *Magnalia legis* lay neglected) that while they write up ſervice, God writes up ſin; ſaying, *who requir'd thoſe things at your hands? Iſa.* 1.12.

65. Superſtition ſprung up betimes in the Church of *Rome*; *Satan* ſowed Tares (ſo he is called, *ſuperſeminator*) very early. Many ſuperſtitious Doctrines from this *ſuperſeminator* did

did the Bishops of *Rome* bring into the Church in the first six hundred years after Christ; which signifies that Antichrist was then growing up there until the time of his full maturity for his Revelation in that place.

66. *Alexander* the First (Bishop of *Rome*) brought in the mingling of water with the Sacramental Wine, and of Salt with water for benediction (agreeable to the Pagans) about 112th year after Christ: After him about 20 years comes *Telesphorus*, and ordained a Lent-Fast for seven weeks, about the year 130 after Christ; and about the year of Christ 144. *Pius* the first appoints the celebration of *Easter* upon the Lords day.

67. About the year of Christ 159. the shaving of the Priests Crowns was brought into the Church by *Anicetus* (the Bishop of *Rome*) to whom *Polycarp* came, about composing the differences concerning the Celebration of *Easter*, because it was pretended that the celebrating of it on Sunday, (y) as they called it, one *Hermes* received by Revelation from an Angel in a Shepherds habit: This shaving of Crowns was a superstitious Custom, derived from the practice of the Ægyptian Priests of *Isis*.

68. This superstitious Shaving was condemned by divers of the Fathers, as *Clemens* of *Alex. Padagog. lib.* 3. *cap.* 11. *Optatus Contra Par-*

(y) *The dissenters were called Quartadecimani.*

menioneo

memionem lib. 2. and *Jerome* on *Ezek.* 44. Yea, and the fourth Council of *Toledo*, *cap.* 40. About the year of Chriſt 221. were alſo introduced into the Church the Faſts of four times, by *Calixtus* the firſt; and about ſix years after, ſilver Cups were brought into the Celebration of the Supper by Pope *Urbane*.

69. About the year 240. It was ordained by Pope *Fabian*, that new Chriſm ſhould be made every year, and that the old ſhould be burnt at the Euchariſt; then about the year 277. Pope *Felix* appoints Divine Service to be Celebrated upon the Sepulchres of Martyrs: About five years after, Pope *Eutychianus* brings in the Benediction of the fruits of the Earth upon the Altar; as if with the Manichees they had held them unclean, until they were thus purified.

70. This Pope *Eutychianus* (the *Tuſcan*) is ſaid to bring in that cuſtom, that no Martyr ſhould be buried but in the Veſtment called *Palmatica*, and a Purple Hood. Thus Superſtition began to grow unto ſome ſtrength in the Church of *Rome* betimes, and that not only in matters of Ceremony but alſo of Doctrine; for then began Temples to be built to the honour of the Virgin *Mary*, of the Apoſtles and Martyrs, to the great diſhonour of God in following Ages.

71. *Auguſtine* witneſſeth, that as all divine Worſhip is to be given to God; ſo all Temples that

that are for the exercise of that worship, are to be erected to him. *August. contra Maxim. Arrian lib. 1. tit. 11.* Yet *Sylvester* the first perswaded *Constantine* to erect that Church in *Rome* dedicated to the honour of St. *Peter*, himself digging the Foundation, and carrying away twelve Baskets full of Earth, in honour of the twelve Apostles, upon his Imperial Shoulders; and at his instance many other Churches were built to many other Saints. And *Ciricius* about this time brought in that doctrine of *Damons*, forbidding the Priests to marry, and commanding those that were married to repudiate their Wives, urging it from that place; *Qui sunt in Carne non possunt placere Deo. Vide Chronicon Carionis*, in the third Century.

72. In the year 336. Pope *Marcus* brought in the singing of the Nicene Creed, and the superstitious Vestment (called the Pall) which was to be of Wool, not of Silk or any other Stuff, to signifie the Skin of the lost Sheep in *Luk.* 15. And in the year 367. *Gloria Patri* was brought in by *Damasus*, to close up every Psalm: In the year 398. *Anastasius* brought in the standing up at the reading of the Gospel.

73. In the year 417. Pope *Zosimus* brought in Tapers into the Church: In the year 461. Pope *Hilarius* brought in the Letany and the Rogation week. In the year 526. *Felix* the fourth, brought in extreme Unction to be ministred to dying people; and in the end of this

fifth

fifth Century, Pope *Gregory* the Great brought in Candles for Candlemas, and added four days to Lent, with many other superstitious orders. *Fuit enim superstitionum (tanquam Monachus) egregius Patronus, ac ceremoniis & ritibus plusquam Judaicis, Ecclesiam Christi mirum quantum oneravit (z.)*

74. Thus we see in the first 600 years, how the man of sin prevailed in bringing all those Superstitions one after another, before his full Revelation, as appears at large in *Osiander*'s Epitome. *Parens Medulla histor. Eccles.* And our own Dr. *Prideaux*'s Introduction, who makes this *Gregory the last of the good, and the first of the bad Popes*, to be signified by the Angel flying between Heaven and Earth; for he gave his Testimony against Antichrist, though he brought in many Superstitions of Antichrist.

75. After the sixth Century commenced, Superstition came not by drops, as before, but whole floods of it, and that in Doctrine too as well as Ceremony: Then entred in Invocation of Saints, Prayer for the dead, and Purgatory; the Doctrine of Justification by the merit of works, of Traditions, of worshipping Reliques and Images, of the Mass, *&c.* Transubstantiation, *&c.* all which be *supra Statutum.*

76. Thus were those *Cockatrice Eggs* hatch-

(z) *Parens Medull. Histor. Eccles. p.* 210.

ed

ed by degrees, out of which at length came forth Antichriſt (*That Fiery Flying Serpent*) into the world; and 'tis a ſeaſonable caution which the Prophet gives us in this caſe, *Iſaiah* 59. 5. *They that Eat of thoſe Cockatrice Eggs ſhall dye.* As men would therefore ſhun death, ſo let them avoid thoſe Eggs of Superſtition in the Romiſh Church, becauſe (*Mors in ollâ*) Death is in them.

CHAP. II.

The Second Property, is the Idolatry of the Romiſh Religion.

77. AS the Romiſh Religion is a Superſtitious Religion, (exceeding all divine warrant in thoſe forecited Cuſtoms and Practices, which neither Chriſt nor any of his Apoſtles, but ſuch and ſuch Popes in ſeveral Ages brought into the Church) ſo 2. it is an Idolatrous Religion alſo. *Plato* himſelf could ſay, that ΔΕΙΣΙΔΑΙΜΟΝΙΑ is the Mother of all Superſtitions in *lib.* 10. *de legibus*: So *Polanus* affirms that Superſtition is the Mother of Idolatry, and that this Daughter is found in the Romiſh Church is evident, becauſe ſhe is called the great Whore; and ſpiritual Whoredom is (in Scripture Phraſe) Idolatry, *Ezek.* 16. *oft.* and *Iſa.* 1. 21. 78. Tis

78. 'Tis a very honourable undertaking of Mr. *Thorndike* (and other Reconcilers to *Rome*) to wipe the Whores mouth of this Sin of Idolatry: But when those men have said all they can, they can never unsay what the Champions of our Religion have said to prove it; as Rivers, the nearer they come to the Sea, the more brackish taste have they; so those men coming so near the See of *Rome*, discover but a brackish Spirit.

79 That the Romish Church disowns the Paganish Idolatry, they may warrantably justifie; for the worships not those heathen Gods, such as *Jupiter*, *Apollo*, *Mars*, *Mercury*, *&c.* yet the spirit of whoredom is among them, as *Hos.* 5.4. She goes a whoring after other Idols, as *Ezek.*6.9. and commits Adultery with stocks and stones, as *Jer.*3.9. and *Isa.*16.17. Her Idolatry in worshipping of Images, Reliques, Crosses and the Host, is altogether as abominable as that of the Pagans.

80. It is laid to Mr. *Mountague*'s Charge by those Informers against him, (supposed to be Mr. *Ward* and Mr. *Yates*) that in his gagging of the Gagger, he says touching Images, they have these uses assigned them by your Popish Schoolmen, [*Institutionem Rudium, commonefactionem Historiæ, et excitationem devotionis.*] Stay there (saith he to the Jesuit) go no farther, and we charge you not with Idolatry, you and we also give unto them these.

81. And

81. And yet this same Mr. *Montague* in his Appeal to *Cæsar*, *pag.* 249. ingeniously says; I do not, I cannot, I will not deny, that Idolatry is grosly committed in the Church of *Rome*. The ruder sort (at least) go to it with downright Idolatry, without any relative adoration, worshipping that which they behold with their eyes; as the Image of the Virgin, *&c.* and the Crucifix, as if Christ himself was present.

82. But Mr. *Perkins* more solidly and fully says, that the Romish Religion (which he calls the great Italian *Diana*) is Idolatrous in many respects (*a*.) 1. As it presents to us a deformed Christ; spoiled both of his Manhood and of his Offices: Of his Manhood, as if it could be made of the substance of Bread, as well as of the substance of the Virgin; and as if a solid Body (of many foot long) could be contained in a small round Cake of two or three Inches.

83. He goes on to shew how it spoils him of his Offices; as of his Priesthood by their own satisfactions, the Sacrifice of the Mass, *&c.* Of his Kingly Office, by giving power to the Pope to pardon Sin, and to make binding Laws to the Conscience. Lastly, of his Prophetical Office, by adding and detracting from Christ's word, and making the Pope an Infallible Judge. The Popish abuses herein, he calls notorious

(*a*) *Perk. Idolatry of last times, pag.* 673. 1. Vol.

and deteſtable Idolatry. *Perk. Idol. of laſt Times*, pag. 673,674.

84. The ſecond Reſpect, wherein the Church of *Rome* is Idolatrous, is her worſhipping God otherwiſe and by other means than he hath revealed in his Word; as in Images, Crucifixes, Hoſt, *&c.* ſeeing ſpiritual Adoration is now only required, *John* 4.21,22,23. (*b*) And that worſhip which is tyed to either place or thing on Earth, is by that Scripture utterly aboliſhed and forbidden. Then in a third Reſpect, ſhe is Idolatrous in giving Gods property to Creatures; as to the Virgin *Mary*, to Saints and Angels, in her Invocating of them, and to the Pope in her flattering Titles to him, of Infallible, Univerſal, *&c.*

85. For the better underſtanding of this, we muſt know, there is a two-fold Idolatry; as *Peter Martyr* ſaith, *loc. common. cap. 4. pag.* 197. *Una eſt, quâ nobis Deum, qualem volumus, pravis dogmatis in animo fingimus; altera verò quâ externum cultum non tantùm ad Creaturas et Idola transferimus, verùm illum noſtris inventis ac mendaciis vitiamus:* which in plain Engliſh, is, not only to worſhip a falſe God, but alſo to worſhip the true God by falſe means, is Idolatry.

(b) Babylon *is a Worſhipper of Idols*; Rome *is* Babylon, Ergo.

86. There

86. There is Idolatry of the First Commandment and Idolatry of the second; when men esteem and adore any thing for God, which is not the true God, this is Idolatry against the First Commandment: But when the True God is indeed worshipped, but he is worshipped in Images, in Saints and Angels, and all false *Mediums*, and not by means of Gods own prescribing; this is Idolatry against the second, and there is great Affinity between them.

87. 'Tis said 2 *Chron.* 33. 17. *The People sacrificed in the high places, yet to the Lord their God.* Their Sacrificing formerly was Idolatry against the first Command, but now 'twas Idolatry against the second; as failing and falling short of the true manner in worshipping the true God. There is such a resemblance 'twixt them, that they are one in *Genere.*

88. Their Sacrificing, now, in the high places, yet to the Lord; was, in general, of the same kind, with their sacrificing (formerly) in those high places to *Baal.* The scope of the second Command is to condemn all Will-worship as Idolatry, which is not warranted by the word of God. 'Tis said *Deut.* 12. 4. *Thou shalt not do so to the Lord thy God:* 'Tis not said, thou shalt not do so to those Idols, but not so in that manner to the true God, as they did to their Idols. *v.* 30, 31.

89. *Polanus* in his *Syntagm. Theolog. lib.* 9. *cap.* 3. makes two sorts of Idolatry: The 1. he

calls *tectior et ſubtilior*; when the true God is indeed worſhiped, but with another manner of worſhip than he hath commanded himſelf, to be worſhipped in his word; as thoſe that worſhip God by Statues and Images are idolatrous, although they deny *Centies millies* (ſays he) that they worſhip any thing beſide the true God.

90. The ſecond ſort of Idolatry, which he calls *Craſſior et Apertior*, is, when any thing is religiouſly worſhipped for the true God, which is not God: This was the Idolatry of the Gentiles, worſhipping Devils, Men, and other Creatures with religious worſhip; and this is (ſaith he) the Idolatry of the Papiſts, in their religious worſhipping of not only Saints and Angels, (yea the very Images or Statues of them) but alſo of the Croſs, Reliques, yea of thoſe that were,

Nequaquam Sancti aut nunquam in rerum Naturâ.

91. If this be ſo, that this groſſer ſort of Idolatry be found in the Romiſh Church, how much more that which is ſubtiler and of a finer ſpun thread, pretending they worſhip God in their Images; as the worſhipping of *Jehovah* by or in the golden Calf (which *Aaron* made in the Wilderneſs) was plain Idolatry: In like manner as the worſhipping of God by the two Golden Calves (that *Jeroboam* ſet up at *Dan* and *Bethel*

Bethel) was flat Idolatry.

92. Although we find *Aaron* pretended that by or in that Calf they worshipped *Jehovah*; that brought them out of the Land of *Ægypt*. *Exod.* 32. 4,5. compared with *Nehem.* 9. 18. which says, *This is thy God which brought thee out of the Land of* Ægypt; they (or at least some of them) intended to worship the true God in this false manner: Hence the Feast is not proclaim'd to the Golden Calf, but to *Jehovah*.

93. Suppose there be truth in Dr. *Hammond*'s Notion, that the Golden Calf in the Wilderness was made in the Figure of a Cherub, (after appointed to be in the Tabernacle, *Exod.* 25. 18. and of which, he says, *Aaron* might then have some intimation) compare *Ezek.* 1. 10. with 10. 14. yet could not *Israel* be so notoriously stupid as to believe, that either the Golden Cherub or Calf wrought all those wonders in *Ægypt*, and brought them thence.

94. And *Jeroboam* made the same pretence in his Calves, the same Phrase being used, 1 *Kin.* 12.28. [*Behold! thy Gods, O Israel, which brought thee out of the Land of* Ægypt.] meaning a representation of the true God of *Israel*, as if he drew them not to worship any other God, than the God of their Fathers, which brought them (as his Redeemed People) out of the Ægyptian Bondage, for by this Title God describes himself, *Exod.* 20.2. *Ezek.* 20.5,6. *Lev.* 19.36. *Amos* 2.10.

95. And as *Israel* learnt this abomination among the Ægyptians, (among whom they had so long lived) and where the Idol *Apis* was worshiped in the shape of an Oxe; and *Thus*, 'tis said of *Israel*, *they changed their glory*, (to wit, their God that redeemed them out of *Ægypt*) *into the similitude of an Ox that eateth Grass*, *Psal* 106.19,20. So *Jeroboam* brought his Calf-making from *Ægypt* too, where he had lately lived, 1 *Kin*. 11. 40.

96. Although those worshippers of the Calves (both in *Aaron* and *Jeroboam*'s time) probably pretended, that they did not worship the Calf, but God in the Calf; (as did also *Jehu*, 2 *Kin*. 10. 16,29. *In having zeal for the Lord, yet adhering to* Jeroboam's *Calves*) their worship being not (as some excuse it) by any means terminative in the Creature before their eyes; yet are they expressly called Idolaters, 1 *Cor*. 10. 7.

97. And though the Idolatry of *Israel* in the Wilderness, was indeed of a deeper dye than the Idolatry of *Jeroboam*, because it was against greater means and mercies; the Ten Tribes under *Jeroboam*, had not upon their hearts such a fresh tast of Deliverance from *Ægypt*, they had not the pillar of Glory, nor the Tabernacle of Gods Presence; they had not a *Moses* that was faithful in all the house of God, *only Priests of the basest of the People*, 1 *Kin*. 13,33. yet the Idolatry of *Rome* is worse than that in the Wilderness.

98. The

98. The Iſraelites in the Wilderneſs gave the Glory of Chriſt (who dwelt in a Cloud and Pillar) unto a Calf or Cherub, but theſe Idolaters of the Church of *Rome*, give the Glory of Chriſt, (when he is dwelling in our Fleſh and glorified in Heaven) to a Creature which they worſhip as God indeed, giving it to their Crucifixes, *Agnus Dei*, *&c.* ſo there is a greater abomination in this Idolatry, than in the Idolatry of former times.

99. The Lord makes a compariſon betwixt *Aholah* and *Aholibah*, *Ezek.* 23. 4, 5, 11. (c) Aholah *had indeed played the Harlot*, v. 5. But (d) Aholibah *was more corrupted than ſhe*, v. 11. So if we compare *Aholah* the Jewiſh Church with *Aholibah* the Romiſh Church, that ſays [Gods Tent is in me] as the word ſignifies in the Hebrew; we ſhall find her the greater Harlot of the two.

100. Thus we ſee the plea of the Romiſh Church for her worſhipping God in Images, (from the Iſraelites worſhipping God in the Calves) falls to the ground, and to worſhip God in, at, or before an Image is Idolatry; 'tis a worſhipping of the true God in a falſe manner: For 1. Such binds Gods Preſence and Influence of Grace to ſuch places as God never

(c) אָהֳלָה *A Tent.* (d) אָהֳלִיבָה *My Tent in her.* Hebr.

bound his presence, &c. unto. 2. There is neither precept nor promise for it. 3. 'Tis expresly forbidden, *Deut.* 4. 16, 17, 18, 19.

101. And though they say we intend not to worship the Image, but God in the Image; this is not a sufficient *salvo*, for the Israelites worshiped not the Calf but God in the Calf, yet are they said to worship the Molten Calf, and to sacrifice unto it in Gods account. *Exod.* 32.8. God writes up sin where they write up service, and 'tis no matter what their meaning is in their worship, so long as God abhors the manner of their worship.

102. The Heathens in their Idolatry had such a meaning as this, (as *Arnobius contra gentes lib.* 6. tells us) *Deos per simulachra veneramur*, just saying as the Papists say at this day; The Athenians and other Gentiles worshiped the true God, *Act.* 17.23. yet by false *mediums* and meanings; and if this worshipping the true God falsely be not Idolatry, there hath been little in the World.

103. *Oecumenius* tells us, that the whole Inscription upon the Altar mentioned, *Act.* 17. 23. was Θεοῖς Ἀσίας καὶ Εὐρώπης καὶ Λιβύης, Θεῷ ἀγνώστῳ καὶ ξένῳ, which intimates that besides *Penates* or houshold Gods, for whom they had σεβάσματα or devout Adorations; they had also Gods of *Asia*, *Europe*, and *Lybia*, which they religiously worshipped: Yet the ultimate end of their adorations, was to the true God whom

whom yet they knew not, *dwelling in thick darkneſs*, 1 *Kin.* 8. 12. Hereby *Paul* takes occaſion to inform them, that the worſhip of the true God conſiſted not in thoſe made Gods, the work of mens hands, but *in Spirit and Truth*, *John* 4. 22, 23.

104. But to leave the Idolatry of the Gentiles, I have conſulted *Joſephus* about that of the Jews in the days of *Jeroboam*, who ſays that *Jeroboam* worſhiped God in his Calves, yet was he eſteemed an Idolater: (*e*) He brings in *Jeroboam* ſpeaking thus, [God is in all places, in my two Temples at *Dan* and *Bethel*, as well as in *Solomon*'s Temple at *Jeruſalem*; therefore I have Conſecrated two Golden Calves in thoſe two places, to the end that ye may adore God.] He doth not ſay, [*Adore my Calves.*]

105. Yet when *Jeroboam*'s Wife went to the Prophet about their ſick Son; the Prophet (as *Joſephus* ſays) bids her tell *Jeroboam* from God, that he ſhould be rooted up for honouring his new Gods, and his people ſhould be carried Captive for adoring thoſe Gods that he had forged: But more plainly and fully, 1 *Kings* 14. 9. *Thou haſt made thee other Gods*, [not repreſentations of God] though he accounted them ſo, yet God did not ſo account of them,

(*e*) *Joſephus Antiqu. lib.* 8. *cap.* 3, 4.

but

but was provoked to anger by them; for no ſin provokes God more to anger than Idolatry.

106. Whereas the Romaniſts plead; they do but worſhip God before their Images, as *Iſrael* worſhiped God before the Ark; I anſwer, *Iſrael* had an expreſs Command from God to worſhip before the Ark, and they had a promiſe alſo, that their Perſons and Prayers ſhould be accepted there: When the Church of *Rome* ſhall produce ſuch a Precept and ſuch a Promiſe for their worſhipping God before an Image, I ſhall then believe that ſhe is not herein guilty of Idolatry.

107 The Church of *Rome* indeed covers her Idolatry, *with Coverings but not of Gods Spirit, Iſa.*30.1. rather with ſuch Cobweb Coverings as that of the Harlot *Phædra*; who committing lewdneſs with *Hypolitus*, proteſted ſhe embraced her Husband *Theſeus* in him, whom *Hypolitus* ſo nerely reſembled. As this proteſtation of *Phædra*'s would not free her from the guilt of Adultery, no more will the proteſtation of the Whore of *Rome* (ſaying ſhe embraces the Perſon whom the Image nerely reſembles, while ſhe commits lewdneſs with the Image it ſelf) free her from the guilt of Idolatry.

(f) Biſhop *Wren* hath a good Notion; ſay-

(f) Biſhop Wren *abandoning Scots Covenant, pag.*20.

ing,

ing, Every thing that is not the Covenant of God, is *Baal*; let them nick-name it what they will 'tis an Idol, and all the worſhip they give it is flat Idolatry, no better than the worſhiping of *Baal*: That worſhip which is not found in the word or Covenant of God, is *Baal* worſhip (in his account) no better than Idolatry; the Romaniſts be halters 'twixt God and *Baal*.

109. They that halt do incline their Bodies now one way and now another, the Romaniſts (as thoſe Idolatrous Iſraelites 1 *Kin.* 18.21.) halt in their worſhip 'twixt God and their Images, inclining their minds now one way, and now another; to worſhip two Gods is a ſin againſt the firſt Commandment, but to mix the means of Gods worſhip is a ſin againſt the ſecond.

110. That was a mixed Religion in 2 *Kin.* 17.28,32, and 34. 'Tis ſaid there, that thoſe Idolaters *feared the Lord, and alſo that they feared not the Lord*, *v.*25. becauſe though they worſhiped the true God, yet not according to his Law, *v.*38. (as (g) Biſhop *Wren in libro ſupra dicto*, *pag.* 31. ſays) they thruſt into their new model of Religion whatſoever pleaſed themſelves, ſo 'tis accounted no fear at all: They worſhiped the true God and their own Gods too, there was right worſhip of the true God,

(g) Biſhop Wren, *pag.*31. *Abandoning of Covenant.*

but

but it was mixed with tricks of their own.

111. That Mongrel Generation feared the Lord, (to wit) acknowledged *Jehovah* to be a God, and did offer some slight services and sacrifices to him; yet 'tis said they served their own Gods too, *v.* 33. called Graven Images, *v.* 41. Their *Adrammelech* which signifies [a glorious King] yet made in the shape of an horse; and their *Anammeleck* (or afflicting King] in the form of a Mule: *Satan* was glorious in their esteem, yet afflicted them in the burning of their Sons to him.

112. Those old Samaritans were halters betwixt two opinions: *They would swear by the Lord, and swear by* Malcham *too, Zeph.* 1.5. They would consecrate themselves as by Oath to the service of God; and yet they would worship *Malcham* also, that Idol of the Ammonites (otherwise called *Molech.*) 1 *Kin.* 11.7. and 2 *Kin.* 23.10, 13. and *Jer.* 49.3. This is a joyning light and darkness, or God and *Belial* together, 2 *Cor.* 6.14, 15.

113. Those worshippers of *Malcham* would not utterly renounce the true God, yet would they set up Rivals with him to share of his honour which he will not give to another, God cannot admit of any Corrivals: They mixed Gods worship with their Idolatry, or they worshipped God in this Idolatrous way: as the Israelites did, so the Papists do; that divides worship, some to God and some to their Images;

ges; they swear by God and by their Saints too, they pray to God and to their Saints also, committing themselves to them (together with God) as to Patrons of their protection.

114. Hereby the Church of *Rome* discovers her self not to be the true Mother of the Child, *viz.* [Truth or Worship] because she is for dividing it; but God accounts it an abomination when any part of his Worship is imparted to Idols or Images; God will have all or none at all, and all Will-worship (devised out of mans brain) whereby men warp either to the Right Hand or to the Left from Gods prescribed Will, the Lord abhors.

115. The Just and Jealous God hateth and plagueth all Lukewarmness and Neutrality in Religion, all dough-baked Duties or mixtures of Religion, a *mingling of the Cup of the Lord with the Cup of Devils*, 1 *Cor.* 10.21. The Religion of the house of *Micah* mixed Gods worship with the Devils, *Judg.* 17.5. The Ephod (resembling that of the High-Priests) for the true worship of God, and the (*h*) *Teraphim* (or Images in mans shape to divine by) for the worship of the Devil.

(h) *The* Teraphim *was the Image of a mans head wrung from the body, salted and spiced; and under the Tongue spake the unclean Spirit: The King of* Babylon *had his* Teraphim *to consult with,* Ezek. 21.21. *or Images.*

It

116. It was not lawful to mix Judaism with Gentilism, *Lev.* 19. 27. *Ye shall not round the corners of your heads, nor make any cutting in your flesh for the dead*, &c. These were the Ceremonies of the Heathen, therefore the Lord prohibits his people from the observation of them, Such a practice had the Ægyptian Priests, who worshiped the Idols (*Isis* and *Anubis*) shaving round their heads, or (as others say) had their Crowns shaven, as the Popish Priests have at this day.

117. Thus the Religion of the Gergasites was a mixt Religion, who learned many things of the Heathen, as to eat Swines flesh, (hence we read of herds of Swine (which the Jews abhorred) in their Country) and not to circumcise, *&c.* And such is the Religion of the Ebionites, who observe (both) the Jewish and the Christian Sabbath.

118. Neither is it lawful to mingle Judaism with Christianism, as the Galatians did, who would observe the Ceremonies of the Law in times of the Gospel: Those Ceremonies were in their own time *mortales*, in Christs time (after he had said *consummatum est*) they were mortal, but in following times they were *mortifera*, and a denying of Christs coming in the flesh; for if the substance be come, those shadows must vanish away; yet those Galatians joyned a dead Law, the Law of Ceremonies, with a living Gospel.

The

119. The Church of *Rome* is the ſpeckled Bird that hath mingled Ceremonies with Goſpel worſhip above all that went before her, and ſurely Religion is paſt the Meridian in that Church, where ſhe can hardly be ſeen for the length of her own ſhadow: *The ſhadows of her Evening have been long a ſtretching out, and her day is going away. Jerem.* 6. 4. (i) *Eraſmus* in his time found Doctrine turn'd into Sophiſtry, and Diſcipline into Ceremony.

120. The Romiſh Church hath ſowed divers ſeeds in Gods Vineyard, ſhe hath plowed with an Ox and an Aſs in Gods Husbandry, She hath worn Linſey-woolſey Garments in the Temple of God, contrary to *Levit.* 19. 19. She hath ſet up *Dagon* with the Ark of God; and though the Apoſtle forbid καπηλεύειν, to play the huckſter with the word and worſhip of God; 2 *Cor.* 2. 17. yet hath ſhe adulterated both.

121. Her Baſtard Devotion ought not to be admitted (as Co-partner) with the true worſhip of God, for 'tis oppoſite to the Nature of God, to wit, his Unity, Soveraignty, and Al-ſufficiency; as if there were more Gods than he, more hearers of Prayer, more pardoners of Sin, and more Saviours from trouble than he: And 'tis oppoſite alſo to the Nature of Religion, which is called a Bond; (the Reube-

(i) *Fuller, Abel Redivivus, pag.* 72.

nites,

nites may not build another Altar without warrant, *Josh.* 22. 10.) 'tis a spiritual marriage, so must be chast or God will be jealous, 2 *Cor.* 11. 2.

122. But the Romish Church hath played the Harlot, and in the *Revelation* is called the *great Whore*, with whom the Kings of the Earth have committed Fornication; and who knows not but that by spiritual Fornication, is always in holy Scripture understood Idolatry: And though indeed some of the Fathers say, Antichrist shall be an hater of Idolatry, they must mean only Paganish Idolatry; for his worshipping a piece of Paste for Christ &c. is as abominable Idolatry as Paganism was.

123. That place in *Dan.* 11. 38. literally meant of *Antiochus*, but Analogically agrees to Antichrist; *Junius* and *Tremel.* reads it thus. [*As for the God of Forces, he* (to wit, Antiochus,) *shall, in his Seat, worship with Gold, Silver*, &c. *a God which his Fathers knew not.* Thus the Pope hath set up a new God in the Church, (*k*) namely a piece of bread in the Mass, which none of the Apostles knew, and dedicates Gold &c. to it, yea burns all that will not bow to it.

124. 'Tis true the Romanists have found

(k) *To their breaden God they ascribe power to forgive sins, to protect from evil, and to bring to Heaven.*

out

out ſundry fine ſhifts to clear themſelves of this Idolatry, as their abſolute and reſpective Adoration, and their *objectum quod* and *objectum quo*: Abſolute Adoration is when the worſhip is terminated in the Creature, as *objectum quod Adorationis*, and the worſhip is limited to the Creature; Reſpective Adoration is this, when worſhip is given to dead and ſenſeleſs things for the Exemplar's ſake.

125. Then the Exemplar or Pattern is the *objectum quo*, and the dead ſenſeleſs thing or Portraiture is the *objectum quod*; that is, they adore the Portraiture for the Patterns ſake, the dead and ſenſeleſs thing for the ſake of it which is its Exemplar: As when homage is done to the Viceroy for the King, the Viceroy is the *objectum quod*, and the King is the *objectum quo*; thus the moſt modeſt of the Papiſts of old, made but their Image *objectum quod Adorationis*, and God himſelf *objectum quo*.

126. But now they go further, and maintain that Images are not only to be worſhiped accidentally or improperly, but alſo by themſelves and properly; ſo that they end and terminate their worſhip as they are conſidered in themſelves, and not only as they are Pourtraitures of the Pattern repreſented; (l) and *Greg. de Val.* ſaith, that the ſame worſhip which is due to

(l) Gregor. *de* Valen. *diſput.* 6. *quæſt.* 11. *punct.* 6.

God, is due to the Image too, which he calls *condoratio* or conjunct-worship.

127. *Plutarch* tells us of *Sysigambis* (*Darius*'s Mother) coming before *Alexander* the Great, and mistaking *Hepheſtion* for *Alexander*, ſhe fell down before *Hepheſtion*; but perceiving her miſtake ſhe began to bluſh; but *Alexander* ſaid to her, Be not aſhamed, *Non erraſti, Mater, nam* Hephæſtion *eſt etiam* Alexander *(m.)* But if a Papiſt, falling down before an Image, and miſtaking the Image for Chriſt himſelf; Chriſt will not ſay to him, Be not aſhamed, thou art not miſtaken, this Image is alſo Chriſt; for Chriſt is more jealous of his honour than ſo, and will not give it to any Creature *(n.)*

128. It is therefore the ſafeſt *to come out from this Idolatrous Babylon*, ſeeing the great God calls us (even the Lord Almighty,) 2 *Cor.* 6. 17, 18. and *Rev.* 18. 4. leſt beſide the infection of Sin, *we partake alſo of the infliction of Puniſhment*; for they that ſin together, are moſt like to ſuffer together:

Eſto procul Româ qui cupis eſſe pius.

Indeed ſuch as go only to ſee *Rome*, (though they be not really for *Rome*) are conſtrained by

(m) *Thou art not miſtaken, Mother, for* Hephæſtion *is alſo* Alexander. (n) *Iſa.* 48. 11.

force

force to uncover the head and bow the Knee at Mass, &c. which is not only too much connivence, but even Adoration it self; therefore be not there lest God be angry, *and ye partake of her Plagues.*

129. Separation from *Rome* is a commanded duty, [not only in heart but in body too] for fundamental Errors are found in her; yea this gross Idolatry for which she is to be destroyed, *Revel.* 14.8. [*Because she hath made all Nations drink of the Wine of her Fornication.*] Idolatry is called Wine, because 'tis sweet to corrupt Nature and soon intoxicating; and 'tis spiritual Fornication (as it is a going a whoring from God) not literal, for *Rome* is a City or Church with whom the Kings cannot commit literal Fornication.

130. Whoever drinks of the Wine of her Fornication, shall be sure to drink of the *Wine of Gods Indignation, Revel.* 18.8,10. Therefore, *Little Children, keep your selves from these Idols,* and from this Idolatry; lest the Lord render you Wine for Wine, 1 *John* 5.21. The Apostle adviseth to avoid all Image-worship, and not only palpable Idolatry, but all dealing with Idols: We should keep our selves, at least negatively from them, (as those seven thousand in *Israel*, that would not bow the Knee to *Baal*) if not positively by a publick profession of our utter detestation of them, as *Daniel* and his three Companions did.

131. Idolatry hath many curſed (o) Qualities in it, for which it ought to be abhorred: As (p) 1. *'Tis a bewitching Sin*; ſo 'tis compared to an intoxicating Cup: For as Whores give enchanted Cups to their Lovers, to make them commit Fornication with them; ſo hath the Whore of *Babylon* bewitched the Nations with her ſpiced Cup of damnable Idolatry: And how did the Idolatry of *Micah*'s houſe bewitch the whole Tribe of *Dan*? *Judg.* 18. 36.

132. It is (q) 2. *a Covenant-breaking Sin*: It breaks that holy Marriage-Covenant betwixt Chriſt and his Church; he being a Jealous God will not ſuffer his Spouſe to go a whoring after other Gods; but would have her a chaſt Virgin preſented to him and preſerved for him: [*Abide for me and I will abide for thee*, *Hoſ.* 3. 3.] like the Turtle-Dove (offered in Sacrifice) She muſt have but one Mate: Thus Idolaters be called Adulterers, *Jam.* 4. 4. and ſeeing Idolatry is a breaking the Covenant of God, how ſtupidly blind was *Micah* that ſaid the Lord would do him good for it, *Judg.* 17. 13. *Their ſorrows are multiplied that haſten after other Gods*, *Pſal.* 116. 4.

(o) *The Qualities of Idolatry.* (p) 1. *'Tis a bewitching Sin.*

(q) 2. *A Covenant-breaking Sin.*

And

133. And (r) 3. *'Tis an abominable Sin*, detestable in the Eyes of God: he calls it *the abominable thing which he hates. Jerem.* 44. 4. and when the Scripture speaks of Idolls, it calls them Abominations, as the *Abomination* of the Moabites and of the Ammonites, and *Jupiter Olympius* (or the spread-Eagle) set up in the Temple, was called [βδέλυγμα τῆς ἐρημώσεως] *the Abomination of Desolation Math.* 24. 15. *I have seen an horrible thing.* (says God) *Hos.* 6. 10. A thing to be started from and trembled at.

134. God hateth Sin worse than the Devil, for he hates the Devil for Sin's sake, not Sin for the Devils sake: but of all kinds of Sin, the Sin of Idolatry is most odious to God, because in it, the Devil sets up himself in the place of God, and requires Men (as once he did Christ himself) to fall down and worship him *Deut.* 32. 17. 1. *Cor.* 10. 20. *Rev.* 9. 20. Yea 'tis *peccatum læsæ majestatis*, not only a common Transgression, or petty Treason, but tis high Treason against the King of Kings; as Rebells, disclaiming their King and set up an Usurper in his stead, commit the highest Treason: So do Idolaters in disclaiming God and setting up an Idol in his place.

(r) 3. *a detestable Sin.*

135. Yea 4. Besides many other cursed Qualities, It is (f) *a Land destroying Sin:* it brought desolation upon *Israel* and made their Land to spew them out. The Jews say at this Day, that in all their Punishments which they still undergo, there is an Ounce of the golden Calf (which they made in the *Wilderness*) given them. This Iniquity shall be *Romes* ruin, she hath fallen *culpably* by Idolatry; and she shall fall *penally* by an utter Desolation: *In one Hour is she made Desolate* for her Idolatry. *Revel.* 18. 3. 19.

136. The Lord setteth his Attribute of Jealousie before the Church in the second Commandment, to warn her, that she abstain from all Idolatry (both absolute and relative, mediate or ultimate) because a Jealous God will Construe it all to be no less then spiritual Adultery: and Jealousie is a strong Passion, the most sublime Indignation is in it, a displeasure that is hotter than *Nebuchadnezzar's* fiery Furnace. *Dan.* 3. 19. Jealousie is cruel as the Grave *Cant.* 8. 6. The Grave spareth no Man, and there is no Redemption from it. So nothing will satisfie a Jealous Husband, a Jealous God, but destruction

137 As it is a dangerous thing *to meet a Bear that is robbed of her Whelps, Prov.* 17. 12.

(f) *Tis a Land-destroying Sin.*

Or

Or the Revenger of Blood, while his Heart is hot with Fury. Deut. 19. 6. So it is to meet a jealous Man in his Rage: [*Jealouſie is the Rage of a Man: therefore he will not ſpare in the Day of Vengeance, he will not regard any Ranſom; neither will he reſt content, though thou giveſt many Gifts.*] *Prov.* 6. 34. 35. Saith *Solomon.*

138. Thus we have the (*t*) 5. quality of Idolatry, 'tis *a God-enraging Sin*, as 'tis one of the higheſt Tranſgreſſions: God is angry for the breach of any Commandment, but he *rages with Jealouſie* at the breach of the Second Commandment, when his Worſhip is corrupted and his Glory is given to the Creatures: Lovers of Idols are haters of God, *Jam.* 4. 4. *Exod.* 20. 5. and God will plague ſuch to the third and fourth Generation: *Wherefore, little Children, keep your ſelves from Idols.*

(*t*) 5. *Quality, A God-enraging Sin.*

CHAP. III.

The Third Property. *'Tis unsafe to Live and Dye in; Or, A Damnable Religion.*

139. THe Third Property is, The Romish Religion is an unsafe Religion to live and dye in: We should fear and tremble to live in any Religion, that we are afraid to dye in; for death may suddenly surprise us, *Luke* 12. 20. It hath been, indeed, accounted an harsh Doctrine, to say that those which live and dye in Popery be damned; we know how [*durus* (*u*) *sermo*] was replied to Christ himself, *John* 6. 60. I shall discuss its harshness.

140. As it may be presumption in us to pry too much into the book of Life (that is sealed from us) and into the decrees of Heaven about Salvation and Damnation; for it is not given to the Sons of men to know infallibly who are Elect and who Reprobate, who be for Hell and who for Heaven: So it is pusillanimity and a putting off that πυέρνοιαν (that becomes the Ministers of God) to strengthen the hands of the wicked, *That he cares not to return by promising him life, Ezek.* 13. 22.

(*u*) Σκληρός ἐστιν ὁ λόγος.

'Tis

141. 'Tis true, the Patrons of the Reformed Religion do affirm, that ſome in the Church of *Rome* may be ſaved, to wit, ſuch as do expect Salvation by Chriſt and not by the merit of *their own works*, as the *Trent* Papiſts do: None (amongſt the Judicious) ever taught, that a Papiſt univerſally owning the *Trent* Faith and Religion (living and dying ſo) could be ſaved.

142. The Romaniſts (indeed) make ſome advantage of our charitable Judgment concerning them; ſaying, that ſome of our Reformed Religion acknowledg, that the Papiſts hold all things neceſſary to Salvation, then it will follow by neceſſary conſequence, that a Papiſt (*quà talis*) may be ſaved. They eſpecially improve that ſaying of *Luther*, [that the Kernel of true Faith remains yet in the Church of *Rome*] inferring from thence, that we take only the Shell of Religion.

143. (*w*) Dr. *Sclater* tells us of his meeting once with a wandring Star, to wit, a Traveller, that had been foraging *France*, *Italy*, to ſeek his Religion,) and bewraying his Inclination to Popery, by preferring it in his choice upon this ground; that a man may be ſaved, holding the Faith and Religion of *Rome* (quoth he) our ſelves confeſs, that any can be ſaved

(*w*) Dr. Sclater's *Expoſition on* 2 *Theſſ.* 2. 10. *pag.* 153.

in

in our hereſie (as they term it) Papiſts confidently deny: thus he argued.

144. But the Learned Dr. thus anſwered the Argument of this Planetick Sophiſter: 1. That argues not that the Papiſts have more verity, but that we (Proteſtants) have more Charity. 2. But who (amongſt our judicious Divines) ever did confeſs, that a Papiſt (univerſally joyning to the Tridentine Faith and Religion) can be ſaved; *niſi fortè detur Regreſſus in viam.* unleſs he make an honourable Retreat.

145. Let the Romaniſts obſerve, that our own Mr. *Perkins* (that *Romaniſtarum malleus*) hath ſolidly proved, that a Papiſt cannot go beyond a Reprobate; yea, and *Hunnius* hath writ a book to prove them no Chriſtians, and 'tis the concurring Opinion of all our profoundeſt Writers, that where Popery prevaileth againſt the practical points of Chriſtianity, and is predominant (even) in Fundamentals, there can be no Salvation for ſuch without Converſion.

146. We diſtinguiſh alſo betwixt affected and invincible Ignorance, that of *puræ negationis* and *pravæ diſpoſitionis*; there is a ſimple Ignorance, to wit, where means of knowledge are wanting, as *Act.* 17.30. *This God winks at*, [the Greek ὑπεριδὼν, over-looked it,] this may excuſe *a tanto* but not *a toto*, it may extenuate Sin but cannot annihilate it; one Sin cannot excuſe another totally, but rather (in ſome ſenſe) doubles the Crime.

Not

147. Not to do Gods Will is sin, and not to know Gods Will (as it were) doubles the sin; for Ignorance is a sin of it self as well as Disobedience: Yet Knowledge (in conjunction with Disobedience) is a greater aggravation to it, than Ignorance is, *Luke* 12.47. *Jam.*4. 16,17. and where Ignorance is affected among means of Knowledge, this is worse with God, than where 'tis invincible for want of means.

148. There must a difference be put, betwixt Papists in *Spain* and Papists in *England*; those in *Spain* have indeed an Ignorance, but we call it [*Ignorantiam puræ negationis, non præ-væ dispositionis*] they are not guilty of that Ignorance which hath a perverse disposition in it, as those in *England*, that live in the midst of blessed means of Knowledge, yet shuts their eyes willingly, *lest the light of the glorious Gospel should shine unto them*, those are Devils to themselves, 2 *Cor.*4.4.

149. The Papists in *England* have an affected Ignorance, because (as those *Peter* speaks of 2 *Pet.*3.5.) *they are willingly, or wilfully ignorant*; *Quando habent a quo discant, et tamen non discunt*: They put away knowledge (though God offer it them) far from them; and, as *Bernard* saith excellently, *libenter ignorant ut liberius peccent*; light would stare in their faces and controul them in their unwarranted fooleries and Popish transgressions.

150. Indeed the Papists every where call Ignorance

norance the Mother of Devotion, and do embrace it with some affectation, as Children do a Mother; yet as 'tis no Mother in *Israel*, if it be in *Babylon*, 'tis none in *Sion*: The Prophet tells us, *Hos.* 4.6. *'Tis a Mother of Destruction*, not of Devotion, [*my People are destroyed for want of knowledge:*] So English Papists be the worst.

151. English Papists are not willing to know what they should and might do, lest they should do what they would not, and what their Popish principles may not allow of: ἐκάμμυσαν, *They have winked*, *Act.* 28.27. They stubbornly shut their Windows, lest the light of knowledge should spring in upon them: *The word is nigh them*, they need not cross the Seas for it, *Rom.* 10.6,7,8. (the Spanish Papists have no such advantages) *How then can they escape, if they neglect such great Salvation*, *Heb.* 2.3.

152. Spanish Papists have that Ignorance which is Καθ' ἀπόφασιν *ex negatione*, because the word of God is not nigh them in the preaching of the Gospel; *they may wander from Sea to Sea, and not meet with means of knowledge*, as *Amos* 8.11,12. That Country is like the Mountains of *Gilboa*, that had neither Dew nor Rain discending on them, 2 *Sam.* 1.21. *Gods Doctrine doth not drop as the Rain upon it, nor his Speech distil as the Dew*, *Deut.* 32.2.

153. But English Papists have that Ignorance which is κατὰ διάθεσιν, which is of an evil

evil disposition, and which *excuses* not but *aggravates*: God rains down *Manna* at their Tent doors, and they will not vouchsafe to go out to gather it, but rather loaths it (as light bread) and prizes their own foolish trash before Christs precious Treasure.

154. Indeed, (x) *Franciscus de Clarâ* (*alias Damport*) that quirking Scotist and Reconciler to *Rome*, would confound these two kinds of Ignorance, and make them in some cases *æqui Reatus*, quoting *Vega*, *lib. 6. cap. 18. in Trid.* who says as *Ignorantia pura Negationis* about many Articles of Faith may be without fault; so there is the same reason of that Ignorance which is *pravæ dispositionis*: This *par ratio* is defended by him against the judgment of *Gerson* in *lect. 4. de vitâ spirituali*, and of *Hugo de Sacram. p. 6. c. 5.*

155. And *de Clara* confesses that there are others, *Qui asserebant Deum non permissurum ut aliquis decipatur in aliquâ veritate fidei absque suâ culpâ*; and then adds his opinion, [*Ego ut ingenuè meum sensum hâc in parte aperiam &c.* to speak my own sence freely: I think that the common people committing themselves to the instruction of their Pastors (trusting their knowledge and goodness) if they be deceived,

(x) *Francisc. de Sancta Clara, Duns Natura & Gratia probl. 15. pag. 122, 123.*

it

it shall be accounted invincible Ignorance [*vel saltem probabilis*] which truly excuses from fault.

156. He goes on and says, *Imo aliqui Doctores tantum tribuunt institutioni pastorum, quibus incumbit cura ovium, &c.* that if those Pastors (on whom the care of the Flock dependeth) do teach *hic et nunc* that God would be hated, the rude Parishioner is bound to believe them: *Azorius* also saith, *Rusticus et Imperitus qui parocho suo fidem habens, credet aliquid contra articulos fidei, excusatur a peccato*; where he cites *Scotus* and *Gabriel* to be of the same Opinion.

157. 'Tis true, *If their Priests did infallibly keep knowledge*, (as they falsely sense those words in *Mal* 2.7. saying further, that the Law given is not a Law but in the mouth of the Priest,) then would it be the less sin to pin their faith upon the Sleeves of their Priests, and the ignorance of their Laity would be invincible ignorance for want of information from their Clergy; but we find in Story how notoriously their Priests have fallen short of keeping infallibly the knowledge of the Law of God.

158. It is manifest in Ecclesiastical History, that the Popish Priests, like the Sons of *Eli*, *are Sons of* Belial, *that knew not the Lord*, 1 *Sam.* 1.12. nor the Law of their God; witness that (y) Popish Bishop of *Dunkelden* in *Scotland*, who

(y) *Acts and Monuments*, Fox.

boasted,

boasted, yea thanked God, that he never knew what the *Old* and *New* Testament were; and that he would care to know nothing but his Portuise and his Pontifical: As, likewise, that Popish Priest in *Germany*, who being asked by the Visitors, whether he taught his people the Decalogue? answered, that he had not the Book so called.

159. And of our own Popish Priests in *England*, that were notorious *Ignaramuses*, our Martyrology gives many examples; as that Priest that told Justice *Leland*, that the New Testament (of *Tindal's* Translation) was plain Heresie, and none worse than it; and bloody *Bonner* burning of Bibles, and his Kinsman *Darbyshire*, that said the Scriptures were sufficient to Salvation but not to Instruction, but I would not rake in this Kennel; *Those Priests lips kept knowledge well.*

160. *Chrysostom* had long before discovered and lamented, [*Multi Sacerdotes et tamen pauci, multi in Nomine, pauci in opere:*] and *Petrarch* complained in his time, that the stench of that Sink (the Romish Clergy) was come up to heaven, this *Ribera* bewails also: But above all, Famous *Luther* speaks home to this, affirming that Hell is paved with the Skulls of those prophane Popish Priests; and *Erasmus*, likewise, lays them open in their colours, who did them more mischief *jocando*, than *Luther* did *stomachando*: how can sober minds hang

(z)

(z) their Ears at such lips as those?

161. But the Romanists falsifie that Text in *Mal.* 2. 7. reading it, [*The lips of the Priests keep knowledge*, making it a plea for their Infallibility, as if all things knowable were locked up in the Cabinet of their Breasts,] whereas in the Hebrew it is, [*the Priests lips should keep knowledge*,] which is not a Prophesie but a Commandment; by those words God doth not foretell that the Priests should never turn from the true Doctrine, but forbiddeth them to turn from it: 'Tis equally absurd to make Commands Prophesies, as to make Prophesies Commands; (a) as if Christs foretelling [*One of you shall betray me*] had been a bidding them betray him.

162. And the following Verses in *Mal.* 2. plainly shows, how those Priests lips had not preserved knowledge, but had seduced the people and corrupted the Covenant of God: *They had forsaken the way and caused many to stumble*, v. 8. and must the Law be only a Rule in their mouths, as if God were beholding to them for owning it? (b) Cardinal *Cajetan* confesses thus much of the Popish Priests, that they which should have been (by their places) the Salt of the Earth, had lost their savour; and minded

(z) *At Luke* 19. *last*. ἐξεκρέμαντο. (a) Moulin's *Buckler of Faith*, *pag.* 65. (b) Cajetan *Comment on Matth.*

nothing

nothing but the Rites and Revenues of the Church.

163. Now, are such Priests fit to be confided in, in matters of knowledge and goodness? (as *de Clara* would bear us in hand:) must the people only believe as they believe? must they look after no other knowledge and goodness, but what is to be found in those doltish, prophane Priests? Our Lord gives us better direction (than this quirking Fryar) in *bidding us try the Spirits*, 1 *John* 4.1. *and prove all things* 1 *Thess.*5.21. *as those noble Bereans did*, *Act.*17.11. and in telling us, that *if the Blind lead the Blind, both falls into the Ditch*, *Math.*15.14.

164. Those blind guides indeed shall lye lowermost and have the worst of it, but wo to them that follow their pernicious ways hoodwinked and blindfold: This is their implicit faith, (believing as the Church believes,) and their blind Obedience (walking in darkness, and they know not whither) but can never be judged invincible Ignorance to excuse from blame, (although *Franciscus de Clara* do affirm it) especially here in *England*; where so many Bibles, godly Books, and so much powerful Preaching may be easily come to.

165. The holy *Scriptures were written that we might believe*, *John*20.31. and we are commanded to search them, *John* 5. 39. (that βεβαιότερον λόγον, *a more sure word*, 2 *Pet.*1.19.) upon the testimony of which we must depend *primarie*,

and not upon the Church (as they say;) for this is to leave the Fountain, and a going to broken Cisterns; and 'tis a damnable Religion that keeps ignorant of the Scriptures: *They have* Moses *and the Prophets, &c. Luke* 16.29,31.

166. It is worth our observation, to take notice what difference there is betwixt the Apostolical and Antichristian Spirit; the Apostolical Spirit saith thus: [*Moreover, Brethren, I would not that you should be ignorant*, 1 *Cor.* 10. 1.] he would not have them ignorant in spiritual things, but would have them zealous according to knowledge; but the Antichristian Spirit is well content, that the Brethren should remain *ignorant* and continue in *blind* Devotion.

167. This Popish Religion is therefore a blind Religion, (so dangerous and damnable) because it puts out the eye of knowledge: Thus Antichrist saith to the Inhabitants of the World, just as *Nahash* the Ammonite said to the men of *Jabesh-Gilead*; [*On this Condition will I make a Covenant with you, if I may thrust out all your Right Eyes*; 1 *Sam.* 11.2. that they might have been disenabled from taking up Arms, and so become his Vassals for ever: Thus doth the man of sin blow out the lights of the Gospel, and takes away all means of knowledge.

168. The Romish Priests are much like those τομικοὶ (or Lawyers) that Christ speaks of, *Luke* 11.52. *that took away the Key of knowledge, and*

and neither would enter in themſelves, nor ſuffer others that would have entred. Thoſe Prieſts take away all means of knowledge, by which (as by a Key) men are to have their entrance into the Kingdom of Heaven; they interdict them the uſe of the Scriptures, which is the way to Chriſt, and conſequently of Chriſt which is the way to Heaven.

169. Knowledge is ſo neceſſary to a true Chriſtian, that there can be no ſound believing nor Salvation without it: It is required to the being of Saving Faith, as a neceſſary Antecedent thereof; for though there may be Knowledge without Faith, yet there can never be Faith without Knowledge; for one ingredient of Faith is Aſſent, which is an action of the Underſtanding, the object whereof is truth; and there muſt be ſome knowledge and apprehenſion of this truth, before we can Aſſent to it.

170. Though Knowledge be not Faith, but an habit diſtinct from it, yet it doth concur to the being of Faith, for no Aſſent can be without it; as there is a Faith to be added to Knowledge, (for men may have Knowledge and want Faith) ſo *there is a Knowledge to be added to Faith*, 2 *Pet.* 1. 5. to wit, a more full underſtanding of heavenly Myſteries: Yet ſo blind is the Popiſh Religion, that it oppoſes the firſt ſort of Knowledge, (which is an Antecedent of Faith,) much more this, which is a conſequent of it.

171. Their implicit Faith, therefore (whereby they give only a general Assent to all the Doctrines of their Church and Churchmen, whilst they scarce know any one Article of their Faith distinctly) is a mere bruitish unreasonable thing; (not λογικὴν λατρείαν, (c) *Rom.* 12.1.) like the motion of a Beast that is ordered by his Driver, but knows neither whither nor wherefore; how can their Laity give an account of their Faith, 1 *Pet.* 3.15.

172. How can their service (which is not according to knowledge) be acceptable to God? 'Tis our duty first to know God and then to worship him; *Scientia præcedit & Religio sequitur*, saith *Lactantius*, *Institu. lib.* 4. *cap.* 4. Our Understandings must first be informed and then our Affections reformed; there must first be a *scire facias*, and then a *fieri facias*; how can a blind Papist do the Will of God that knows it not? this brings upon him a double guilt, to wit, of Ignorance and Disobedience, both which are damning.

173. Ignorance is a damning Sin of it self, for *there is Vengeance to be rendred on them that know not God*, 2 *Thess.* 1. 7,8. it exposes us to the wrath of that dreadful day; it makes men Aliens to the life of God, *Eph.* 4.18. through the Ignorance that is in them: So becomes it,

(c) *Reasonable Service.*

indeed,

indeed, a Mother-Sin, the Mother of many Transgressions, not the Mother of any true Devotion: How did this Mother Ignorance bring forth *Blasphemy*, *Persecution*, &c. in the Apostle, 1 *Tim.* 1.13. and in the *Gentiles*; 1 *Cor.* 12.2. Ignorance is the proper Element of Sin: where Knowledge is, there Sin is, *tanquam Pisces in Arido*, out of its Element upon dry Land.

174. All wicked men are under Satan, but ignorant ones are in his very Dungeon; this Sin is a Leprosie in the Head (if it be affected) and such are to be *pronounced utterly unclean*, *Lev.* 13.33. That Ignorance (which proceeds from a perverse dispostion, which will not know God as *Pharaoh*, *Exod.* 5.2.) is worse than hatred of God; for such Ignorance is the cause of hatred, and in Vices the cause must be worse than the effect; this Ignorance makes us haters of God.

175. There is a natural Ignorance, which every child of *Adam* brings with him into the World, forasmuch as every mans understanding is darkned; and this in Infants (being a part of their Original Corruption) is more than *puræ negationis*, but is also *prævæ dispositionis*, as being ill disposed to know by their evil Nature: Now where this simple Ignorance is, (without any stubborn and wilful neglect, and contempt of the means of knowledge) there Stripes are due, *Luke* 12.48. It is a sin and deserves Death.

176. Ignorance in things revealed and commanded to be known, may incur (d) eternal death, though not so much torment; 'tis only fewer stripes, and as *Austin* saith, all that simple Ignorance can profit us in that day is, *ut minùs ardeamus*, that we may burn the slowlier; but wilful Ignorance shall have many stripes: they shall have the hottest place in Hell, and God expresses great wrath against such; [*They that are ignorant let them be ignorant still,*] 1 *Cor.* 14.38. if they affect it let them perish in it.

177. It must follow then that the Popish Religion is a dangerous and damnable Religion, that makes a direct profession of this shameful sin, as if it were the best way to do our duty, not to know it at all; as if the faith of a ghostly Father would save us without our own; hath God wrath for Heathens that know him not, who are left in the dark to grope after him, *Jer.* 10.25. then double Damnation attends those Papists that reject means of knowledge, saying depart from us, &c. (e)

178. The same Romanists that have so little charity for us, saying [that a Protestant cannot be saved] have a great deal of charity

(d) *Christ died* (ὑπὲρ ἀγνοημάτων) *for the not knowings of his people, Heb.9.7. Only such to be saved that come to the knowledge of the Truth, 2 Tim.2.25.* (e) *God will say to them, depart from me; as they to him, depart from us. Job. 21.14. John 3.19, 20.*

for

for the Heathens (on whom the Lord hath ſaid he will pour out his fury, becauſe they know him not) maintaining that Infidels may be ſaved, though they believe not the Articles of the Chriſtian Faith, as if that were not neceſſary to Salvation: Thus through their partial and ungrounded cenſures, they caſt out the Proteſtants, and receive Infidels into the boſom of their Church.

179. But Chriſt tells us that Heathens are ſtrangers to the true Church, and not Members of it; and ſuch as are excommunicate ſhould *be as the heathen, Matth.* 18.17. and our beſt Writers hold that Negative Infidelity is a Sin, as well as a puniſhment of Sin, (though *Stapleton* and others deny it, from *John* 15.22.) [*If I had not come and ſpoke to them, they had not had ſin:*] The Pagans never had Chriſt preached to them, and therefore they believe not; ſo 'tis not their ſin.

180. How can that Text be underſtood abſolutely? then it would follow that if Chriſt had not come amongſt the Jews they had not been ſinners, and Gentiles that had not the Goſpel were without ſin, which be both abſurd; but *Auſtin* in Tract. 89. underſtands Sin there, the great Sin of Unbelief, under which all Sins are comprehended; and ſaith expreſly, that though thoſe which never had the Goſpel, have ſome excuſe for their unbelief, yet none for other Sins.

181. The ſame *Auguſtine* proceeds, ſaying, ſuch as amongſt whom Chriſt came not, may indeed have their excuſe for ſin, but yet are not thereby freed from being damned for Sin; for the Apoſtle is plain, *They which ſinned without the Law, ſhall periſh without the Law, Rom.* 2. 12. Yet there are degrees of Puniſhments, as there be of Sins, which Humane conjectures cannot comprehend; they to whom Chriſt came and ſpake, ſhall want this excuſe; they cannot ſay we have not ſeen nor heard him.

182. And in Tract. 91. in *Johan.* he ſays, others that can thus excuſe themſelves, if they be not delivered from all judgment, yet certainly their judgment ſhall be ſomewhat lighter, than thoſe that had ſeen his great works; for Chriſt did works which none other did: As the feeding of five thouſand with a few Loaves and Fiſhes, his walking upon the Water and cauſing *Peter* to come to him; his turning Water into Wine, and his opening the Eyes of the man that was born blind, *&c.* for which he deſerv'd their beſt love, but having hatred for Love after all theſe great works, their Sin was inexcuſable.

183. To this Purpoſe alſo *Chryſoſtom*, (*in Hom. 76. in Johan.*) ſaith; the Lord Chriſt, having according to *Moſes* Law, confirmed his Doctrine by marvellous works; ſheweth, that the Jews withſtanding him yet, ſhould have no pardon: For *Moſes* had charged them to obey (*f*) him,

(f) him, who proved his Doctrine by miracles, ſuch as none other ever did; yea themſelves teſtified, that (g) [*There was never the like done in Iſrael, and ſince the World began was it heard, that any opened the Eyes of one born blind.*]

184. Seeing then, not to have heard any thing of Chriſt, doth not ſufficiently excuſe Infidelity, becauſe it many times happens through mens own fault; God juſtly puniſhing their own ſin thereby, with a denyal to them of the Preaching of the Goſpel. (h) *Polanus* ſaith well, *Ignorantia non excuſat eos, qui fidei capaces ſunt, quandoquidem ignorantia in Adamo, in quo omnes peccârunt, voluntaria fuit, et debent omnes et ſcire et credere.*

185. He ſaith alſo, that Negative Infidelity (*vel ſola*) *damnat et a Regno cœlorum arcet*: It is no hard matter to prove, that even the want of a due preaching of the Goſpel, and of a right propounding of the knowledge of Chriſt to them, is a puniſhment for their ſin; and ſin can never excuſe ſin: Infidels ought themſelves to ſeek after the knowledge of the truth; now if Negative Infidelity do damn the Heathens; then Poſitive Infidelity (ſuch as is in Papiſts,

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(f) *Chriſt wrought Miracles as a Maſter, by his own Authority and Command: All others but as Servants.* (g) *John* 9. 32. (h) *Polan. Syn. Theolog. lib.* 9. *cap. pag.* 591. 1 *Col.*

that

that hear and believe not) must needs double damn them.

186. The Papists are despisers of most clear light, of the truth that hath been spread before them by many famous men; so they sin against knowledge, and have no [προφασιν,] or pretence for their Sin: *Minor erat culpa, ubi erat vulpe Ignorantia*, saith *Ambrose lib. 9. Ep. 71.* But because they say *they see*, as the Pharisees (that saw the works of Christ;) *therefore their sin* (of a (i) double dye) *remaineth* (k.)

187. But to let pass their blind charity for blind Infidels (which is a mere design for upholding their Kingdom, and palliating their opinions about an implicit Faith) I come to their uncharitableness towards us, in making us worse than Infidels, and passing this partial censure, that Protestants cannot be saved, though Infidels may: (l) *Costerus* saith, *Fieri nequit ut Lutheranus moriens salvetur.* This is a brave Romish Dictator.

188. And it is determined by a general Council and the Pope, that no man can be saved out of their Church, as headed by the Pope, [*extra Ecclesiam Romanam nulla est salus.*] that it is necessary to Salvation to be a subject of the Pope of *Rome*: Yet can they take in Infidels

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(i) Διπλοον, Twice dipt Scarlet Sin. (k) John 9. 41.
(l) *Coster. Resp. ad Refut. Osiand. propos.* 8.

and

and lay the Church (as common) to the world, for as many as will but believe in the Pope, though they believe not in Christ, whose Vicar he pretends to be.

189. How can this Popish Censure be of any moment, that Judges no Salvation can be among us, yet if we were Infidels we might be saved; so we had but an implicit Faith and believed in the Pope: But the choicest Saint and Servant of God, (that hath an explicit Faith in Christ) cannot be saved, if he believe not in the Pope and be of the Church of *Rome*: Is this a Judging *according to God?*

190. If it had been essential to Christianity, and necessary to salvation to believe in the Pope or Church of *Rome*; then the Apostles would have preached it for converting the People, & would have baptized the converted into the Pope and Roman Church, and it would have been inserted in some of those antient Creeds, or in some of the expositions of them; but there is not a word in Scripture, or any Ecclesiastical History, that intimates any of those Premises; and sure such a necessary point would not have been omitted.

191. But Thousands and Millions were saved in the Primitive times, without ever believing in the Pope or Roman Church; and *Paul* and *Silas* were much mistaken, when the Jaylor cryed to them; [*Sirs! what must I do to be saved?*] in answering him, [*Believe in the Lord*

Lord Jesus Christ, and thou shalt be saved and thy house, Act. 16.30,31. According to the doctrine of the Romanists, they should have directed them thus: [Thou must believe in the Pope and in the Roman Church, and thou shalt be saved.]

192. It cannot be proved that one Christian believed in the Pope or Church of *Rome*, for many an hundred year after Christ, much less that all believed so; yet for want of this belief, not only we Protestants are all damned by the Romish Church, but such is their uncharitableness, that they damn all the Christians among the Greeks, Moscovites, Armenians, Abassines, Æthiopians, Waldenses, *&c.* that believes not in the Pope.

193. (*m*) Mr. *Baxter* very acutely retorts upon the Romanists for this uncharitableness, saying; If Charity be the life of all the Graces or holy qualities of the Soul, and that which above all others proveth a man to be justified and in a state of Salvation; then judge by this Argument of their own, whether our charitableness to them, or their uncharitableness to us and to all other Christians, be the better sign.

194. And whether it be safer to joyn with the charitable or uncharitable? yea, with them

(m) Baxter's *Key for Catholicks, pag.* 262.

that

that are ſo notoriouſly uncharitable, as to condemn the far greateſt part of the Church of Chriſt, merely becauſe they are not Papiſts. Thus we ſee how their Principles and Practiſes be not Relatives, but interfere with their profeſſions; for while they cry up the Grace of Charity as the moſt ſplendid grace of their Religion, yet in the mean time they are the moſt uncharitable people in the world.

195. Indeed the Romaniſts argue point blank to this, drawing this general concluſion from the charitable opinion of ſome well-diſpoſed Proteſtants. (n) [We ſee the Proteſtants, (at leaſt ſome) confeſs, there may be ſalvation in our Church, we abſolutely deny there may be ſalvation in theirs; therefore 'tis ſafer to come to ours than to ſtay in theirs, to be where almoſt all grant Salvation, than where the greateſt part of the World deny it.]

196. 'Tis great pity that our Charity towards them (which is a grace they cry up ſo much for the luſtre and glory of their own Church, and which is a grace that *hopeth all things, believeth all things, &c.* 1 *Cor.* 13.6,7.) ſhould be ſo wreſted to the hardning of their hearts in their evil way; 'tis pity our charitable opinion of them ſhould give any Papiſt

(n) *Anſwer to* Mr. Fiſher's *Relation of a third Conference, at the end of* Dr. White's *Reply to* Fiſher. *pag.* 68.

occaſion

occasion to live and dye in the bosom of that damnable Religion; whereas we should rather warn them in the Name of God, *to come out of* Babylon, *lest they be partakers of her Plagues* (o.)

197. But when we say a Papist may be saved, (p) Mr. *Baxter* shews, *(in loco supradicto)* that it is with all those limitations: As 1. We say, that a Papist may be saved as a Christian, but not as a Papist; as a man that hath the Plague may live, but not by the Plague. 2. We say, that Popery is a great enemy and hindrance to mens salvation; and therefore those among them that are saved, must be saved *from* Popery and not *by* it.

198. And 3. We say, that therefore Salvation is a rarer thing among the Papists, than among the reformed Protestants: Where it is most difficult there it must be most rare; many more of the Protestants are like to be saved, than of the Papists. And 4. we say, where Popery prevails against Christianity, and so much mastereth the Heart and Life, that the Christian Doctrine is not practically received, such cannot be saved without Conversion.

199. Thus with those and the like limitations, the charitable opinion concerning them on our part (which they improve so to their advantage) must be restrained; which doth

(o) *Rev.* 18.4. (p) Baxter's *Key for Catholicks*, p. 262.

not

not amount to ſuch a judgment of ſafety in their way as they pretend: Our learned (q) *Whitaker* ſends this Summons to their great Champion, [Survey Heaven and all the Heavenly hoſt, look well into all the Parts and Coaſts of it while you liſt, and you ſhall not find there (upon my word) one Jeſuit or one Papiſt.

200. For (ſaith he) none ſhall ſtand upon Mount *Sion* with the Lamb, that have receiv'd the mark of the Beaſt, or belong to Antichriſt: Thus this great Scholar (even in *Bellarmine*'s own Judgment, who kept his Picture by him; and wrote under it, *Quanquàm Hæreticum, doctum tamen habeo adverſarium*) had not an over-charitable opinion of Jeſuits, (which have the mark of the Beaſt, and are their Ring-leaders into Error) and of Papiſts, to wit, ſuch as hold the doctrine of the Modern Church of *Rome*, and Council of *Trent*.

201. And our famous (r) *Hooker* alſo ſaith, when we ſay that a Papiſt may be ſaved, we do not propoſe to you a Pope with the Neck of an Emperor under his feet, or a Cardinal riding his Horſe up to the Bridle in the blood of Saints; but a Pope or Cardinal penitent, diſrobed, and not only ſtripped of his uſurped power, but alſo reclaimed from his Error:

(q) Whitaker *ad Camp. Rat.* 10. (r) Booker *in his Diſcourſe of Juſtification.*

Let

Let them and their Proſelytes abjure all their pervertings of the truth and be converted, let them fall down proſtrate at Chriſts feet, and he will not kick them.

202. Although many Proteſtants have this charitable opinion toward ſuch Papiſts as fall under the foreſaid Qualifications, yea and alſo towards all ſuch as by an invincible and compelled Ignorance, reſign up their own underſtandings to their Prieſts and Jeſuits; and look through ſuch Spectacles as thoſe temper for them, not daring to contradict the dictates of their Teachers, but are led on hood-winked in an implicit Faith and blind Obedience.

203. Such Papiſts, I ſay, ſo long as they hold faſt the true faith of Chriſt, without oppoſing any fundamental point of the Chriſtian Religion; and furthermore do (according to the light and Grace given them) with purpoſe of heart cleave unto the Lord, and rely wholly and ſolely on the merits and mediation of Chriſt both for ſafety here and Salvation hereafter; ſuch as thoſe may find mercy, becauſe they adhere to the Romiſh Church in other things ignorantly, 1 *Tim.* 1. 14.

204. This is the moſt candid Conſtruction that our Charity can afford them; and yet here be two things very obſervable. 1. That ſuch as thoſe though they live Papiſts, yet they dye Proteſtants, to wit, in the principal foundation of our Faith, Juſtification and Salvation by

by Christ:] This *Bellarmine* himself (their great (s) Champion) was driven to for succour, when the terrors of death were upon him. 2. In our Charity there is no certainty for them, only a possibility barely stated; *They may be saved.*

205. Yet we have no such Charity for such Papists, as live in States and Kingdoms, where the word of God is powerfully preached, and the Sacraments of Christ be purely administred, where also much care is taken for their better information and means used for reclaiming them from their Error, and instructing them in the knowledge of Christ and his ways: Such Papists, I say, being willingly ignorant, and wilfully shutting their eyes against the light; their state is more desperate and damnable.

206. Those Papists are guilty before the Lord of an affected Ignorance, and of a wilful despising of the knowledge of the Lord, when they might attain to it: 'Tis not a bare want of the means of Grace, but the contempt of them that damns, saith *Ambrose*. Those say, in effect, unto God, (t) [*depart from us*;] as if God were below them; and with the Swinish

(s) Bellarm. *de Justis. lib. 5. cap. 7.* [*Tutissimum est, 'tis safest to rely wholly on the merits of Christ,*] *though he had taught in his health, that partly our own merit, and partly the merit of Christ, gives right to heaven.* (t) *Job* 21. 14, 15.

Gergasites *desire him to depart out of their Coasts*: How just it is with God to fill them with the evil of their own ways, and to say to them (as they to God) *depart ye cursed?*

207. These desire not the knowledge of Gods ways, (u) *they like not to retain God in their knowledge, because their minds are reprobate and injudicious*; they love darkness rather than light, and *Cain*-like, they get as far from God as they can: How Righteous is Gods Retaliation upon all such Reprobates, in saying to them, Ye have rejected my Company, I will also reject yours, and as you will not know my ways, I will not know your persons at the last day, *Luke* 13.27.

208. This is the Character of those Romanists that live in those Countreys of the reformed Religion, where many famous Churches are founded, worshiping God after that manner, which the Romish Church calls Heresie, as *Act.* 24.14. yet teaching no other Doctrine than what *Moses*, the Prophets, and Apostles have spoken before them; and without controversie all people lye under an obligation to resort thither for true knowledge, where *the Mountain of the Lord is exalted on the top of the Mountains*; *God teaches his ways there*, *Isa.* 2.3.

209. We have a famous example of those in the Ten Tribes, whose hearts the Lord had

(u) *Rom.* 1.28.

touched

touched with the finger of his Spirit, in that universal depravation of Religion under *Jeroboam*, 2 *Chron.* 11. 14, 16. *The Levites left their Suburbs and their Possessions that belonged to them,* [a great act of self-denyal,] *and came to* Judah *and* Jerusalem *to do the service of the Lord in the Temple there:* And after their example, many people *out of all the Tribes of* Israel, (that abhorred *Jeroboam*'s Idolatry) came thither also for the true worship of God.

210. Oh! that the Lord (*who perswaded* Japhet *to dwell in the Tents of* Shem) may perswade all such Romanists to forsake the Tents of the Romish Church, lest they perish with her (*Come out of her my People*, (to wit, all such as set their hearts to seek God, as those Religiously-disposed Jews did) *lest ye perish in the way and partake of her Plagues*, *Revel.* 18. 4. as those in the Tents of *Korah*'s Conspiracy.

211. Moreover in those Reformed Churches, God hath raised up many famous Witnesses, who have discoursed the controversies betwixt us and them at large, the sound of whose writings hath gone even to *Rome* it self, yea and their own Champions have set down our Arguments against them in their writings of answers to them, (for which some of them have met with interdictions for reprinting, lest knowledge of the truth should come to light thereby, as *Bellarmine* and *Gregory de Valentia*, &c. so zealous are they to keep people in ig-

norance,) by those helps they might understand their own Errors.

212. Besides in those reformed Countreys, many blessed Martyrs and Confessors have made publick Confessions of their Faith, (even in the Presence and Audience of their persecuting Papists) such as loved not their lives for the sake of the truth, by whom much light was communicated; for those Martyrdoms and Massacres *were not done in a Corner, but were famous* even in the Popes Palace, (as *Phil.* 1.13.) and in all places which administred occasion to all persons for enquiring after the cause of such sufferings.

213. Now seeing those Romanists living in those Countries, have so many advantages for knowing the truth, and yet shut their eyes against all in a pertinacious and incorrigible hardness of heart; their Ignorance is affected, and *pravæ dispositionis, there is a price put into their hands, and like Fools they have no heart to it:* Satan hath filled their hearts to believe Lyes, they are αὐτοκατακριτοι, *self-condemned. Tit.* 3.10.

214. *Sed quid opus est multis?* We have many Scripture Characters and Evidences, that the Popish Religion is damnable, all which will make it appear, that it is but blind Charity; and not only foolish pity but also plain cruelty, to promise Life and Salvation to such Papists as be impenitent and repent not of their doctrines and doings; and 'tis but a mealy-mouth'd

mouth'd ſoothing them up in their ſinful ſtate and ſowing pillows under their Elbows, in thoſe that fear to ſay to them, that living and dying Papiſts, they cannot be ſaved.

215. (w) The 1. Scripture Evidence is, they are decypher'd in graphical terms, to be ſuch whoſe *Names are not written in the Lambs book of life*, *Rev.* 13. 8. Thoſe whoſe Names are not recorded in the book of life, thoſe whom God hath not predeſtinated to be ſaved, from all eternity by the death of Chriſt; thoſe and thoſe only ſhould be worſhipers of the Beaſt: Thoſe that dwell upon the Earth (or ſtand upon earthly Principles and carnal Doctrines, ſuch as that fleſh-pleaſing Religion conſiſts of) wonder after the Beaſt.

216. This [*Inhabitants of the Earth*] is contradiſtinct to Saints, *whoſe Converſation is in heaven*, *Phil.* 3. 20. Now if none of the Beaſts worſhipers have their Names written in heaven; it concludes ſtrongly, that there is no Salvation for Papiſts, living and dying in their Popiſh State and Religion; they are not Elect but Reprobate ones, a people devoted to deſtruction, ſee alſo, *Revel.* 17. 8.

(w) *The 1. Scripture Evidence of the Damnableneſs of the Romiſh Religion.*

217. (x) The 2. Script. evidence is [*Revel.* 14. 9. 10. If any *man worship the beast &c.* The same shall *Drink of the wine of* the wrath of God, *which is poured* out without mixture *into the Cup of his Indignation,* and he *shall* be tormented with *Fire and Brimstone. &c.*] This plainly demonstrates, that all the obstinate worshippers of the Beast (which in my treatise of Antichrist, I have proved to be the Pope) shall drink of the wine of gods Indignation, because they have drank of the wine of the popes fornications.

218. They that love the wine of Idolatry must at length pledg in the wine of Gods Anger and severest Judgment, and this Cup of Vengeance (which is prepar'd for them) shall not be *allayed with the water of mercy at all, Jam.* 2. 13. no mixture of mercy in their misery, as is in the afflictions wherewith God exerciseth his own people in this world; wherein god in *wrath remembers mercy, Hab.* 3. 1. and *Stirs not up all his wrath Psal.* 78. 38. whereas the Saints sip onely of the top of the Cup, *those Sinners drink up the dreggs of the fierceness of* his Anger, *Isa.* 51. 22. 23.

219. Those worshippers of the beast shall be tormented *with fire and Brimstone* in Hell-fire where they shall have no intermission of their

(x) *The* 2. *Scripture Evidence.*

tortures

tortures, *v.* 11. they shall have misery without mercy and torment without end in the presence of the Angels, who shall not only be Spectators but executioners also, and in presence of the Lamb, for all their *Agnus Dei. &c.*

220. The 3. Scrip. Evidence is 2. *Thessal.* 2. 10. (y) Those *that the man of Sin* (the grand Antichrist) seduces with *his lying wonders* or Counterfeit miracles, are such as be in a perishing State [*in them that perish*] those whom god maketh no account to save, he gives *them up to the strong delusions* of this under-working beast. But as for those, whom god hath ordained unto life *he reserves them* (*as his Remnant according to the Election of grace*) *from bowing of the knee to Baal, Rom.* 11. 4. 5. *So that none of Gods elect are given up to this perishing State Matth.* 24. 24.

221. Thus popery is call'd here [*Deceivableness*] because it 'tis a grand Imposture, a *Farrago* of all kind of falsities, as their feigning Apparitions of Angels and Spirits, their forging decrees of Councils for countenancing their Supremacy of the Romish Church, their corruptions of the antient Fathers for defence of their lying Doctrines; their *Pia fraudes* (as they call them) and dissembling of piety for advancing their Religion, and many more

(y) *The 3. Scripture Evidence.*

[μεθοδεία τῆς πλάνης] Arts of conſenage and *Legerdemain* Tricks.

222. Popery is a Circle whoſe Circumference is all kind of Impoſture, and whoſe center is nothing but unrighteouſneſs; So 'tis call'd [the deceivableneſs of unrighteouſneſs] and this Religious cheat Captivates only periſhing Souls ſuch as are προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, *Jude. v. 4. men deſtinated to damnation,* God juſtly giving them up to vile affections, and of belief of lyes becauſe they received not the truth in the love of it; that great Goſpel ſin brings juſt Damnation.

223. (z) The 4. Scrip. Evidence is 2. *Theſſ.* 2. 11. 12. becauſe Papiſts generally are deſpiſers of the truth; [God *ſends them ſtrong deluſions* that they ſhould believe a lye that they all *May be damned, who believed not* the truth, but had the pleaſure of unrighteouſneſs] They blind their own eyes ſinfully, and god blind their eyes penally, and becauſe of this wilful obduration, he gives them over to Satan to Captivate both their Judgments and perſons as he will, and at his pleaſure. 2. *Tim.* 2. laſt.

224. Look what a beſotted Infatuation was Judicially inflicted upon the Idolatrous Jews [God *Shut their eyes that they could not ſee, and*

(z) *The 4. Scripture Evidence.*

their

their hearts that they could not understand; and a deceived heart turned them aside. Isai. 44. 18.20 they hewed the tree, warmed themselves and rosted *their meat with* the Chips and of all of it, and the Residue thereof they make a god of, worships it, and prays to it, saying deliver me, for thou art my god *&c.*

225. Such like sottish Dotage is found among the Idolatrous papists, in their prostrating before their breaden God: They know it to be the fruit of the Earth, the workmanship of the Baker, they behold it, touch it, tast it to be bread, that (for the substance of it) *Perishes in the* using, *and is cast out into the draught* (*as Math.* 15. 17.) Yet do they fall down before it and prays unto it, saying deliver me for thou art my god. The like stupidity is in them to their Crucifixes, Roods and Images of Saints.

226. These and many more strong delusions (which the holy Ghost calls ἐνέργεια πλάνης, the Efficacy of errour) are the Romanists given up to: The time would faile in producing the many Instances that may be found hereof, and which indeed more Properly belongs to the 2. Part of this Diatribe about their Relicks and miracles. I shall give but one here; under what strong delusion are those Papists of *Genova* (*a*) That show the asses taile

(*a*) *Wolph. mem. lect.*

(whereon

(whereon Christ rode) as a divine Relique and perform Divine worship to it.

227. (*b*) Dr. *Sclater* upon this Scripture shews very Solidly how Popery is a pack of lyes; as that God loves to be suited unto by saints and Angels mediators, that our works are meritorious being done in grace, that a man may Supererogate and exceed in duty what he owes to god. That baptism takes away whatsoever hath the proper nature of sin, that Souls pass hence to pains of Purgatory, that Christs death takes only away mortal sins; all these he confutes substantially. And to those I speak, in my 2. Part of this treatise.

228. And would we know the reason why Papists are given up to believe those lyes, the Apostle tells us, it is, that they all may be damned who believed not the truth where κεκριμένοι is put for κατακεκριμένοι, (Judged, for condemned) frequent in Scripture as *John.* 3. 17. and in others places; the penall issue then is damnation not only because they despise the truth but also they delight in unrighteousness, which is the highest pitch of impiety they can dispense with all Sins.

229. (*c*) 5. Scrip. Evidence is *Revel.* 19. 21.

(b) *Dr.* Sclater *on* 2 Thess. 2. pag. 167, 168. (c) *The* 5. *Scripture Evidence,*

that

that shews, not only the Pope himself but all his obstinate followers also, and sworn Swordmen and servants shall be destroyed, and though they shall not be so deeply damned as the beast and the false prophet, yet shall they be slain (even the Kings that assist him and uphold his tottering Kingdome) as to be made a prey to the infernal vultures, and the greatest Sinners shall be the greatest sufferers, there shall be no reasoning of any with mony, as. *Isa.* 13. 17. 18.

230. 'Tis said there, [*the Sword of Christ shall slay the Remnant*] not any shall escape, but a severe execution shall be on all that take part with Antichrist, in this his last battel at *Armageddon*: And seeing this Sword is said to [come out of the mouth of him that sitteth upon the horse] it must not be taken for a material Sword, but for the breath of his mouth wherewith he will destroy Antichrist, 2. *Thess.* 2. 8. and for that Sentence of death that he will pass upon all his followers, saying [go ye Cursed]

231. This place of Scripture is an allusion to *Ezek.* 39. 4. 17. 20. where the destruction of *Gog* and *Magog* (the grand enemies of the Church before Christs coming into the flesh) is recorded. Now as that Prophecy was fulfilled literally on them (being made a feast for the fowls of the aire) both great and small: So shall this be fulfiled Allegorically upon all the worshippers of the beast, which shall be made

made a feast to the fiends of Hell, and then that Prince-fowl of the Air (the Devil) and his Spirits shall be glutted with them.

232. (d) The 6. Scrip. Evidence is 2. *Pet.* 2. 1. where heresie is call'd a damnable thing [αἱρέσεις ἀπωλείας] *Heresies of destruction* or *damnation*: 'Tis an *Hebraisme*, as a man of bloods. *Ps.* 5. 6. is a bloody man. Now heresie is a doctrine Contrary to the truth which men chuse to follow and will not be Recalmed from it: If such doctrine be Simply held, it is only errour, but if obstinately and pertinaciously persisted in (of this more fully in my treatise of Heresie) then 'tis damnable Heresie.

233. Heresie is Leprosy in the head, which is utterly incurable *Lev.* 13. 29. And because it therefore destroys the soul, this Epithet [damnable] is joyned to it, not so much restrictive, as intimating, that there be some heresies which are not damnable, (and so 'tis to be restrained to the worst sort of Heresies only) but rather descriptive, as describing what heresie is in *Suo Genere*, that it hath in it a downing nature: Especially when there is a Concatenation of them, as in this place.

234. The holy Ghost uses the word here in the plural number to point out to us that

(d) *The 6. Scripture-Evidence*

there

there ſhould be many of them linked together: and indeed one hereſie perſiſted in with an obſtinate mind, uſhers in others. [*dato vno abſurdo, mille ſequuntur*] Thus ſome Etymologiſts derive the word Hereſie *ab Herendo* becauſe of its Glutinous property, men do pertinaciouſly cleave to it, but 'tis rather a Greek word ſo cannot have a (d) Latin *Themа* but comes ἀπὸ τῦ αἱρεῖσθαι to chuſe an Opinion.

235. (e) Such be the Hereſies of the Romiſh Religion, as they are damning in nature, ſo they are many in number, as juſtification in part by the works of the law: This is a damning hereſie If Paul ſay true, *Gal.* 5. 4. [ſuch *are fallen from Grace* and Chriſt ſhall profit them nothing:] as their doctrine of merits *de Congruo et Condigno*, which is not *holding of the head*, *Col.* 2, 19. But a deſpoiling of Chriſt his plenteous Redemption, and becoming Saviours to themſelves.

236 As alſo their congruent merits afforded by nature, their freedome and innate power of will excited to apply and determine it ſelf to Gods gracious perſwaſion; Their expiation of Sins both of quick and dead by the unbloody Sacrifice of their Maſſes: And many others [*ejusdem formæ*] Which are both tanght and believed of the Romaniſts, where-

(e) 'Tis a Choice that cannot be reclaimed.

of

of I shall speak more particularly in the 2. part.

237 (f) The 7. Scripture Evidence is *Tim. 4. 1.* Popery teaches many [*Doctrines of devils*] (as I have shewed in my treatise of Antichrist) their forbidding of meats and marriages, their teaching the lawfulness of *Committing fornication* (which is the divelish Doctrine of the *Nicolaitans Revel. 2. 14.*) Or worshipping Idols, of murthering Princes and of massacring Protestants, and that, because they are Hereticks: Now these Doctrines of Devils must needs carry them to the Devil.

238. The Apostle in this 1. *Epistle* to *Timothy* speaketh of latter times, and in his 2. to *Timothy* 3. 1. *of the last times:* In the latter times those Doctrines of devils are broached, to wit, in the times of Antichrists rise and revelation, when the Antichristian leaven shall be spreading it self over all christian Churches as 2. *Thess.* 2. 8. 10. but in the last times (which he says shall be χαιροὶ χαλεποὶ) to wit, about Antichrists destruction, the harvest of those devil Doctriners shall be ripe, and God will cut them down with his sharp sickle and cast them in bundles to the devil in Hell, from whence they came.

239. Thus both those times in both those

(f) *The 7. Scripture Evidence.*

Epistles

Epistles have relation to Antichrist, and the older Antichrist grows, the worse and more perilous times shall be; For those Doctrines of Devils shall (like an Epidemical and vniversal Pestilence) be so Contagious and catching, that men (yea good men) will be put hard to it how to secure themselves from that overspreading Abomination; then the Righteous should scarcely be saved, were not their Names writ in the Lambs book of Life.

240. But as for those dwellers upon the Earth, (whose Names are not found written in that Book) these doctrines of Devils prevails with them, and brings in that black bedroll of Sin, (whereof sinful self Love is the first of 19, (as the Root of them all) and love of pleasures the last,) all which lead directly to damnation, and are found most predominant in the Romish Church (above all others) which *hath a form of Godliness, but denies its power, 2 Tim. 3. 1. to 6.*

241. Having thus from Scripture Evidences, made this clear demonstration, [how dangerous a Religion the Popish Religion is to live and dye in,] how can we but conclude, that the Romanists are in a damnable State: For, 1. (g) *Their Names are not found in the Lambs book of life,* 2. (h) *They must drink of the Wine*

(g) *Revel.* 13.8. (h) *Revel* 14.9,10,11.

of

of the Wrath of God, 3. (i) *They are in a perishing State*, 4. (k) *And believe lyes to be damned*, 5. (l) [*Depart ye curſed*] ſhall be denounced againſt them, 6. (m) *They hold damnable Hereſies*, *And* 7. (n) *They touch and believe doctrines of Devils.*

242. But ſome will object here and ſay, this is to paſs the ſame uncharitable cenſure of them that they do of us, and this is to conclude all that ever have dyed in Popery, to be in a ſtate of damnation: To which I anſwer, 1. Their cenſure of us may truly be termed uncharitable, becauſe it is unwarrantable, being not grounded upon any clear Scripture Evidence, but ariſing from their obſtinate blindneſs, which cauſeth them to (o) *ſpeak evil of what they know not.*

243. And 2. I anſwer, 'tis not we but the Word of God that judges them, by which they muſt be judged at the laſt day, *John* 12. 48. 3. As we do not conclude all Pagans (whom God *ſuffered to walk in their own ways*, *Act.* 14 16.) to be damned, for God might have veſſels of mercy among them, ſome became Proſelytes; ſo nor all thoſe Papagans, for ſome have *held the head*, *Col.* 2. 19. (p) and been found

(i) 2 *Theſſ.* 2. 10. (k) 11, 12. (l) *Rev.* 19. 11. (m) 2 *Pet.* 2. 1. (n) 1 *Tim.* 4. 1. (o) *Jude* v 10. (p) 1 *Cor.* 3. 11. 15.

in

in the Foundation, although they loſe their ſtubble yet not their Souls; neither did Popiſh Errors come to their height at firſt, but now their Hereſies be more *damnable than ever.*

244. I might have added ſeveral other Scripture Evidences, as 1 *Cor.* 6. 9. *No Idolater ſhall inherit the Kingdom of God:* *And* Revel. 21. 8. *All Idolaters and all lyars ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death.* Now that Popery is Idolatry, and a Compound or *Cento* of many lying Doctrines, I have ſhewed before; why then ſhould we be afraid to ſay, that Papiſts (living and dying in the *Trent* Faith without Repentance) are Caſtaways, and deſtinated to damnation? *Why ſtrengthen we the hands of the wicked, that he cares not to return by promiſing him life?* *Ezek.* 13. 22.

245. What warrant from the Word of God can be found of any hope that ſuch damnable Hereticks (as hath been made apparent they are) can be ſaved? or ſuch plain Infidels? in as much as they believe not, either the Alſufficiency of Chriſts meritorious Paſſion, or the incommunicable Propriety of his mediatory Office, (in which two points lies the very life and ſoul of true Faith and Religion) and thus far they are Infidels in ſaying, that men muſt ſatisfie for their own venial ſins, and that Saints and Angels meritoriouſly intercede for us.

246. What probability is there, that such Infidels (as believe not the holy Scriptures to be the word of God, because God, their Author, gives such a Testimony; but only because their Church says so, which at the best begets but an *Humane Faith*) can be saved? The formal object of their Faith is not *veritas prima*, but the Testimony of their Church; now 'tis not any humane Faith that makes a true believer, he is no better than an Infidel in respect of *Divine Faith*, *and he that believes not is damned* (q.)

247. Let none wonder why I call them Infidels, for notwithstanding their belief of the Creed which they profess in Words, yet they deny it in their Principles and Practises; and though total Infidelity be not found in them, yet there is a partial Infidelity, (whereby part of the Gospel and the full sense of sundry Articles of the Creed are denyed by them,) they are guilty of. But the Book entituled [*Paganopapismus*] goes further than I do, proving that Papism is flat Paganism, and that the Papist resembles Pagans in sevenscore several particulars: Thus he accounts them Pagans.

248. As they are Hereticks, Infidels, so are they impenitent ones, which seals them up for damnation; for the sin of Impenitency is in-

(q) *Mark* 16. 16.

flicted

flicted on them as a judgment of God, *Revel.* 9. 20. The Turks (this Scripture shews us) were sent for a Plague of the Romish Idolatries, and this Character together with the prediction, holds Congruity with the Romish Church.

249. For as the Romanists are great Fornicators, Murtherers, Idolaters, and worshipers of Devils in their Images, none like them in late days; so they obstinately and impenitently persist in their Whoredoms, Massacres, and Idolatries. Notwithstanding God hath laid desolate the Eastern Church by the Turks for Idolatry; yet *Rome* (the Western Church) repents not of the same Sin: *Proximus ardet Ucalegon*, the Eastern Idolaters are laid waste, and can stupified impenitent *Rome* hope to be saved?

CHAP. IV.

The Fourth Property, 'Tis a Bloody Religion.

250. AS the Romish Religion is a Superstitious, Idolatrous, and Damnable Religion; so in the fourth place 'tis a Bloody Religion, which makes the fourth Property: All its laws (like those of *Draco*'s) have been writ

in Letters of Blood; the Romish Church hath not only breathed out threatnings in all Ages against those of the Reformed Religion, like Wolves greedy of their Prey, but like so many devouring *Cannibals*, have eaten their Flesh and drunk their Blood even to an Inebriation.

251. The representation of this Romish Church to *John* in a Vision, caused in him great admiration, especially for her bloody cruelties, *Joh.* 17. 6. *He wondred with great Admiration.* There is a gradation in the words, 1. That a woman should be drunk, that is a greater shame than for a man to be so: 2. That no liquor would serve her to find sweetness in and to be drunk withal but blood: And 3. That no Blood must inebriate this Whore, but the blood of Saints.

252. *Luther* says, *Cain* shall be killing his Brother *Abel* to the end of the World, but he is most bloody in his old days: Malice is commonly hereditary and runs in the blood, and (as we use to say of Runnet) the older it is, the stronger: Mr. *Jenkins* shows at large how the Spirit of *Cain* is in the Romanists, and what a murthering Religion it is to the true *Abels*. See his second part on *Jude* in *quarto*, *pag.* 179, 180.

253. *Rome* hath ever been the Slaughter-house and Shambles of the Saints of God in this latter Age of the world, as *Jerusalem* was before her: *Matth.* 23. 35. As it was not possible that

that *a Prophet ſhould periſh any where but in* Jeruſalem; *ſo in* Rome *is found the blood of Prophets, and of Saints, and of all that were ſlain upon the Earth, Revel.* 18.24. *Rome* hath had a long hand, and has ſtretched it out into all Lands, to butcher the Saints by her Authority (r.)

254. *Rome* Heathen hath indeed done much againſt the Church, ſlaying its Thouſands; but *Rome* Antichriſtian hath done more, ſlaying its Ten Thouſands: And as *Rome* Heathen exceeded all the other Beaſts, in *Daniel*, for fierceneſs and cruelty; ſo *Rome* Antichriſtian is made up of all thoſe Beaſts, *The Feet of a Bear, the mouth of a Lyon, himſelf like a Leopard, and the Dragon giving him power, Revel.* 13.2. as if all cruelties were concentred in him (ſ.)

255. The Romiſh Religion then is but a beaſtly Religion, not only for all manner of brutiſh uncleanneſs, (both practiſed and palliated in it) but eſpecially for that belluine cruelty that hath evermore been found in it: Nothing of the meekneſs of the Lamb that came down from Heaven, but all of the bloodineſs

(r) *'Tis credibly related that in the ſpace of eight hundred years,* Rome *hath been the death of twelve Millions:* Idæa Reform. Antichr. tom. 1. part 2. ſect. 2. cap 6. *One Pope* Julius *the 2. in ſeven years time of his Papacy deſtroyed two hundred thouſand Chriſtians:* Baleus de Actis Rom. Pontif. lib. 7. (ſ) *See more of this in my Treatiſe of Antichriſt.*

of the Beast that ascended out of the deep, nothing of that wisdom from above that is *first pure, then peaceable*; but all earthly, sensual, and devilish in its whole Platform. *Jam.* 3. 15, 17.

256. 'Tis worth our observation, that of all the Enemies of the Church, those that are Apostates be the cruellest: Thus it appears in the Devil himself, who is an Apostate Angel, and *he hath great wrath against the Church*, *Rev.* 12. 12. [θυμὸν] the sublimest Indignation, consisting in it both perturbation of mind and the highest inflammation of Spirit; Satan is a malevolous Adversary, he was of the Church but *left his first habitation*, *Jude* 6. and now has a malignant Rage against it.

257. So the Jews were of the Church, a peculiar people in Covenant with God; but when they did Apostatize, and [*Ammi*] became [*Lo-ammi*] unchurching and uncovenanting themselves, then they did degenerate into the cruellest Enemies that Christ and his Apostles had, and therefore the Holy Ghost hath stigmatiz'd them with this brand, [*They please not God, and are contrary to all men,*] 1 *Thess.* 2. 14. as if they had lost all sense both of Deity and common Humanity; and become rather Ishmaelites than Israelites, *Gen.* 16. 12. *Against every man.*

258. Thus also, what a Monster of Men became *Julian*, after he Apostatiz'd, and drunk in a persecuting Principle? like that unrighteous

teous Judge, (t) *he feared not God nor reverenced Men*, but blaſphemed our Redeemer, (calling him a Carpenters Son and a Galilean,) and made more havock of the Church (though in ſubtler ways) than any of his Predeceſſors.

259 Such an Apoſtate is Antichriſt (as I have abundantly proved in my treatiſe of Antichriſt) a degenerate plant, who Contrary to that great *Ceſar* [*Romam Invenit marmoream, ſed reliquit lateritiam*] hath changed *Romes* gold into droſs; And the Philoſophical Axiom holds good in this caſe alſo, that *Corruptio Optimi eſt Peſſima*: *Rome* degenerating from Chriſtian to *Antichriſtian*, hath done the Church of god more hurt, then ever it did, while *heathen*.

260. 'Tis a good ſaying of one, that a man can ſcarce ſtep one ſtep nigh *Rome*, but he muſt tread upon a Martyr, becauſe ſo many have been Martyr'd in her Dominions: And and 'tis a curious Speculation of another that ſay'd; He thought the Martyrs under the *New Teſtament* have been as many in number, as the ſacrifices that were ſlain under the *old Teſtament*.

261. Oh what Myraids of ſacrifices were ſlaughter'd under the Law, when *Solomon* at one time *ſlew two and twenty Thouſand Oxen, and*

(t) *Luke* 18. 2.

An hundred and twenty Thousand Sheep 1. *Kin.* 8. 63. and if those Sacrifices (of a sweet Odour to the Lord (to wit, the Martyrs, doe carry Congruity in number under the Gospel, how many hundred Thousands then have been butcher'd for the sake of Christ? and *Rome* Antichristian hath been the chief Butcherer of them.

262. The Romish religion is such a Religion as the seed must always be watered with the blood of Saints, otherwise it would not take deep Root in any ground, it would not thrive in any Country. This improvment of Husbandry the Romanists have carefully observed in all lands, where they have gone about to plant their Religion, inverting the sence of that golden Sentence, to wit, *Sanguis Martyrum est semen Ecclesia.*

263. Oh! what a blood-thirsty spirit hath acted the Romanists in all countrys and Kingdoms, where they have got power and opportunity to discover themselves? There needs no plainer proof for this, then those Conscientious Martyrologists, who (I am confident) would not for a world wittingly and willingly leave any lyes upon record. At the reading those dismal storys of murders and Massacres which they have Recorded, *Quis temperet a Lacrymis?*

264. To give but a Scantling and landskip of some of them [*Horresco referens*] as

of

of that bloody Massacre upon black *Bartholomew* at *Paris*: wherein the Cardinall of *Lorrain* (that great limb of Antichrist) butcherd thirty Thousand Protestants in a month, an Hundred thousand in one year (some say, 300000) upon the newes of which the Pope proclaimed a Jubilee for joy. And the Cardinall (brother to the Duke of *Guise*) gave the messenger a thousand Crowns; this was matchless Immanity.

265. And the worse because it was usher'd in with such notorious dissimulation of friendship; For a Marriage was pretended betwixt the Prince of *Navarre*, and the Lady *Margaret* (Sister to the King of *France*) to draw the chiefest of the Protestants to *Paris*, and the Admirall [*Coligni*] was honourably received of the King, who calls him his father and protested to the Admiral that he had not seen any day in his whole life more agreeable to his mind then that, where he assured himself to see the end of all troubles, and the beginning of a firme and lasting peace.

266. Yet at the same time this same King (*Charles* the 9.) gave a Commission to the Duke of *Guise* to Massacre the Admiral and all the Protestants, which they had decoyed into their Net. And when *Coligni* was accordingly murthered, his head was Cut off and sent to the King and Queen-Mother, who Embalmed it and sent it as a grateful present to the Pope,

Pope, who thereupon caused the Massacre to be pictured in the Vatican-hall.

267. Under one side of the hall was pourtrayed, *Colignii et Sociorum Cades*, (v) and on the other, *Rex Colignii Cadem probat*: The King himself (beholding the bloody bodyes of those then Massacred, and feeding his eye on so wofull a Spectacle) breathed out this bloody Speech [*quàm Bonus est odor hostis mortui*] how sweet is the smell of a slain enemy. This was cruelty beyond that of *Simeon* and *Levi*, in a deep detestation whereof good *Jacob* cryed out, *Oh my Soul, come not thou into their secret, cursed be their wrath for it was cruel. &c. Gen.* 49. 6. 7.

268. So likewise in *Germany* (after the Gospel was spread there by the ministry of *Luther* and his fellow-labourers) the Romanists did exercise the like bloody Inhumanity by the Popes instigation upon the Protestants, the History of which persecution is so full of Popish Cruelties, that I must referr the Reader to that book entituled [the lamentation of *Germany*] composed by Dr. (w) *Vincent*, who was an eye witness thereof; whose Relations would melt a heart of stone.

269. He tells us how some of those Popish

(v) *H. Mercurio Italico* 92. (w) Dr. Vincent *Lament. of Germ.*

Croats

Croats or Crabats taught their horses not only to kill men, but to eat *Humane* and *Christians* flesh: And consulted how to find out torments more cruel and exquisite then ever. What shall we say to those Devils (saith he?) *Phalaris*, *Nero*, *Dionysius*, all other Tyrants and Tyrannies are incomparable to those new Stratagematists and Engineers: *Caucasus* bred them, Tygers fed them, Hell taught them, and thither (saith he) I remit them.

270. And in the *Netherlands* what unparallel'd cruelties did that bloody Butcher (Duke *de Alva* execute upon the Protestants, of all sorts, (both of the Nobility and Commonalty) to root out the Professors of the Gospel, he permitted his Soldiers to Ravish grave Matrons and chast Virgins, many times causing their Husbands and Parents to stand by and behold their Villanies: This Duke *de Alva* boasted at his Table, that besides those he had slain in War, he had hanged above eighteen thousand in six years space.

271. How many matchless Cruelties did the Pope and his Complices exercise upon the *Waldenses* and the *Albigenses* for many Centuries of Years, wherein the Inquisitors exceeded the inhumanity of their own Bishops [of *Aixe*, *Arles*, and *Narbonne*,] insomuch that the Bishops told them, the multitude of those people (they had apprehended) was so vast, that as it was not possible to defray the charge of their

their daily food, ſo nor to get Lime and Stone enough to build Priſons for them.

272. If any did but convey a Cup of cold Water, or a Pad of Straw to thoſe poor Saints that lay in ſtinking Dungeons, he was brought to the ſame extremities with them: Some that were hid in Caves, had the mouths of the Caves ſtopp'd up (with much wood) by the Papiſts; which being ſet on fire, many were choaked there with Smoak, others burnt with the Fire. Some that broke out of the mouth of the Caves were cruelly murthered; many more cruelties of the Lord of *Trinity* to them, may be ſeen in the common *Maps of Martyrology* (x.)

273. But as a *Compendium* of all kind of Popiſh cruelty, the Spaniſh Inquiſition was invented by the Dominicans, at firſt erected to reclaim the Jews and Moors, but ſoon turned againſt the faithful Servants of Chriſt for ſuppreſſing the Goſpel, whom the Romaniſt Inquiſitors brought to their Rack, ſtanding in a dark Dungeon under ground, with many doors to paſs through to drown the ſhrieks of the Tormented: The Tormentor (when Torches are lighted) comes diſguiſed like a Devil, to terrifie the more (with his black Vizard) the tormented Soul.

(x) *See* Luther's *Forrunners*, Fox *and* Clark's *Martyrologies.*

The

274. The first kind of torment in their Inquisition, is the Jibbet to which they carry men and women naked, not allowing them either Shirt or Smock (as if that could hinder the violence of the Rack from tormenting them enough) the Tormentors binding their hands with a Cord eight or ten times about (each time harder than other) and their Thumbs extreme hard with a small line, so both hands and Thumbs are fastned to a Pully which hangs on the Jibbet, then have they great Bolts on their heels, and between their Feet certain weights of Iron hung upon those Bolts, and so are hoised up.

275. The poor tormented Soul hanging in this woful extremity, the Inquisitors bids them to accuse themselves and all other Hereticks they know of: Then they Command him or her to be hoised up higher to the very Beam, till their Heads touch the Pully; and having hung thus a good while, the Inquisitors command to let them down again, and twice as much weight to be fastned to their heels, and so to hoise them up again to the Pully: Then they bid the Executioner slip the Rope, (that they may fall down with great force) and in the mid way to stop them, which together with the Strappado (they give them then) Rends all their Joynts asunder.

276. And if they still remain Constant, so inhumane and unparallel'd is their Popish cruelty,

ty, that they add more weight to their heels the third time, and the poor Wretch (already half dead) is hoisted up again, and railingly call'd a Dog and an Heretick; and if in all those pangs they cry out for Assistance to Christ, for whose sake they are thus miserably tormented, then those Romish Scoffers bids, [Let Christ alone, and tell them the truth, what a crying out upon Christ makest thou? &c.]

277. Those Torments are usually exercised upon them for three hours together, after all which to affright the poor Creature the more, they ask the Jaylor if his other Torments be ready, telling them that all this is but a flea-biting in comparison of what is yet to be suffer'd: Then the Jaylor sets their Joynts as well as he can, and drags them away by their Legs or Arms most barbarously to Prison, and when the Aching of their Joynts be most painful, then are they brought to the Rack again, where the Executioner appears like a Devil.

278. If they still remain constant, they are again stripp'd and hoisted up with weights at their heels as before; besides which they add another cruel Torment, to wit, as they hang at the Pully, those Tormentors bind their Thighs together, and Legs about the Calf with a small strong Cord; and with a short piece of wood, they twist the Cord till it be shrunk into the Flesh out of sight, and in this terrible torment they let the tormented lie for two or three hours. And

279. And as if all this were too little, they proceed to another kind of Torture (called *Aſelli* or the Trough) which is a piece of Timber ſomewhat hollowed on the top like a Trough, about the middle whereof there is a ſharp bar going acroſs, whereon a mans back reſteth, that it cannot go to the bottom; and 'tis placed ſo that his heels ſhall lye higher than his head; then is the naked Party laid thereon, his Arms, Thighs, and Legs bound with Cords.

280. Theſe binding Cords are both ſmall and ſtrong, and wreſted with ſhort Truncheons till they pierce almoſt to the very bone; then they take a fine Lawn Cloth, laying it upon the mouth of him or her thus tortured; (as they lye upright on their back) ſo that it may ſtop the Noſtrils alſo: Then this barbarous Executioner pours down a long ſtream of water like a Thread from on high, which drives the Cloth into the Throat of the Tormented, and puts them into as great an Agony as any endure in the pains of death.

281. For in this Torture they cannot draw their breath, the water ſtopping their Mouth and the Cloth their Noſtrils; ſo that when the Cloth is drawn out of the bottom of the Throat it brings out blood with it, and one would think tears out the very Bowels: This is iterated as oft as the Inquiſitors pleaſe, and as if this were not ſtill cruelty ſavage enough, they

they take a pan of burning Charcoal and set it just over against the Soles of the Parties Feet, just before he goes to Rack, and that the Fire may have more force upon them they baste them with Lard or Bacon.

282. Lastly, to fill up their Ephah with matchless bloody-mindedness; if those tortured ones will not still deny the truth, they condemn them; and attiring them in Sambenito's, (which is a long Garment painted all over with (y) ugly Devils) and putting on their heads a long and high-crowned Hat, whereon a man is painted burning in the Fire, with many Devils about him plying him with Fire and Faggot; thus are they led away to the stake to be burned, with a cloven stick upon their Tongues to hinder them from speaking any thing: This measure, Mr. *Nicholas Burton*, (Merchant of *London*) met with in Queen *Mary*'s days.

283. I have been longer in the description of this bloody Inquisition, (z) that my Coun-

(y) *See the Book called* [*The discovery of the Spanish Inquisition,*] *out of which* Mr. Clark *collects his description of it.* (z) *So dreadful is it to the People in* Spain, *that a poor Spaniard* (*of whom the Inquisitors desired some of his Pears, which they had cast their Eye upon*) *for fear of offending them, brought them his Pears, Tree and all by the Roots.* Dr. Heylin Geogr.

try-

try-men, being informed of those prodigious, horrible, and barbarous Tortures these Popish Tygers execute upon their fellow-Creatures, and Christians (such as cannot be parallel'd amongst either Turks or Pagans) may abhor this Popish Religion, whose Principles and Practises be thus savage and bloody, as will make an heart (if not all of Stone, if any tenderness in it) to shrink and tremble at them.

284. To say nothing neither of bloody *Bonner* in Queen *Mary*'s days, (whom Mr. *Woodman* demonstrates to be drunk with Blood, *Fox Act. and Monum. fol.* 1800.) and his Accomplices; nor of those bloody Rebels in *Ireland* (in the year 1642.) whose merciless Rage extended it self beyond Expression to all Ages, Sexes, Conditions, yea and to very brute Beasts; and the report of whose Cruelties do yet astonish both the Readers and Relators, which yet cries for Vengeance, as those apparitions did a long time at *Portendown* Bridge, and as the blood of *Abel* (of old) did against *Cain* their Father. (a)

285. Those Histories are commonly known and therefore I omit them; by all which it suf-

(a) *Nor of those merciless Butcheries the Popish Spaniards committed upon the harmless Indians, Fifty Millions of whom they murthered in Forty Years, as their own* Acosta (*the Jesuit*) *testifieth.*

ficiently appears, what blood-thirsty Monsters the Romanists are, that could never satiate their deep thirst, but ever (as *Tomyris* said of *Cyrus* (*b*)) hath been insatiable of Blood: The Rabbins well understand the Romanists, (those false Brethren the Popes Bloodhounds) by the Edomites, *That pursued their Brethren with the Sword, and cast off all pity, their Anger tearing perpetually, &c. Amos* 1.11. See the Parallel in (*c*) Dr. *Taylor*'s Romish Edomite.

286. *The Burthen of* Duma in *Isa.* 21.11. (which is *Idumæa* or *Edom*) the Hebrew Rabbins apply it to *Rome*, reading *Roma* for *Duma*, for there is great affinity betwixt their *Daleth* and *Resh*, and their *Vau* is likewise read sometimes *U* and sometimes *O*; and they say, *Quia vix acriores hostes experti sunt Judæi quam Idumæos, ideò Romanos illis infensissimos, vocârunt novos Idumæos.* (*d*) And they call the Kingdom of the Pope, *Regnum Edom impium.*

287. Now *Edom* signifies [*Red*,] a Name put upon *Esau*, *Gen.* 25.30. not only because he was greedy of the *Red Pottage*, but also because he was *Red in Complexion and colour of his Body*, *ver.* 25. being overgrown with Red *Hair all over*, importing the bruitishness of the man and

(*b*) *Satia te sanguine quem sitisti, cujusque insatiabilis semper fuisti*: Justin. (*c*) Dr. Taylor's *Romish Edomite.* (*d*) Dr. Ellis *bellum in Idumæos. pag.* 7.

the

the monſtrouſneſs of his manners, in whoſe perſon God prefigùreth the bloody and barbarous diſpoſition of ſuch as perſecute his Church and *dye their Garments Red* with the blood of his Children.

288. Such bloody Edomites are the Romaniſts, for as the Edomites had an ancient, inteſtine, and inbred Enmity againſt the Seed of God in their firſt Founder, *Eſau*, againſt his Brother *Jacob*, continued, yea perpetuated in *Eſau*'s Poſterity, *Amos* 1. 11. and that notwithſtanding the neerneſs of kindred between them, *Mal.* 1. 2. and the fair and friendly Carriage of the Iſraelites towards them in their paſſage to *Canaan*, *Deut.* 24. 6. and the Laws made after in favour of them, above other Neighbour Nations, *Deut.* 23. 7. yet none were ſo ſpiteful and cruel to *Iſrael* as they, *Amos* 1. 11. *Obad.* 10. 14. *Pſal.* 137. 7.

289. So the Romiſh *Edomites* have been found a bloody Generation by ſmarting experience in all ages, and in all countreys, whoſe malignity againſt the ſeed and *Iſrael* of god, hath been ſo inveterate and implacable, that no obligations either of Oaths, aſſeverations, yea or of execrations could banke it in, much leſs have they been bounded in with bonds of either affinity or Conſanguinity. As *Edom* of old not *at all remembring the brotherly Covenant Am.* 1. 9.

290. The tragedies they have acted in ſo

many Kingdoms and commonwealths (notwithstanding all professions and protestations, yea and obligations of oaths, to the contrary) doth abundantly Evidence this, whose cruelties hath exceeded that of *Diomedes* (who fed his dogs with mans flesh) or that of *Perillus* [who tormented men in an hot brazen bull] and (indeed) all paralells, unheard of among *Pagans*, *Turks*, or any *Barbarians*.

191. They are found most notoriously true to that damned principle of their Church, to wit, [*Nulla fides cum Hæreticis*] Keepe no leagues with hereticks, and 'tis no more Sin to kill one of them, then to kill a Dog: Yea all their other Principles are steep'd in blood, tollerating Rebellion against King and Kingdome, murdering of Princes, blowing up of Parliaments, kindling coals of Devision (hotter then coals of *Juniper*) between confederate States, wherein they live in too much peace, Witness many Kingdoms at this day.

292. Oh what maps of blood are represented to us, of *Germany*, *Ireland*, *France*, *England*, *&c.* All which they made *Aceldama's* or fields of blood, wherein those bloudy Papists (with their vizards pull'd off) acted more like incarnate Devils then men of reason and common Humanity, to shew that *they are of their Father the Devil* [*who* was a murderer from the beginning] and (*e*) *the works of their father they will*

(*e*) *John* 8. 44.

do

doe: And (f) that they are a Brutish people, skillful to destroy. Ezek. 21. 31.

293. It would make ones ears tingle and ones bowells yerne to read or hear related, what those Engineers of cruelty acted upon the Stage of those several countreys, making it their sport to torture poor Protestants, and striving which of them could be most barbarously exquisite in tormenting them, as if it had been some meritorious and supererogating work in those fire-brands of Hell (like bloudy Vulters) to suck the blood of Saints.

294 Except we enter into the confines of Hell, where can wee find a fellow to that Bloodthirsty Monster (g) (Cardinal *Farnesius*) who desir'd to *wade in the blood of the Lutherans up to his Horse bridle*: And to shew that their Religion is founded in blood, the very Doctrine of that bloody Molock (Antichrist) and his Clergy, thrusts Instruments of cruelty into the hands of their vassals, saying an Heretick loseth all right to all that he hath (h) And being declared Hereticks, *any one may kill them* though Kings or Princes (i) Yea though they change their Religion, as *Henry* the 4. of *France*, by *Ravilliac*.

(f) Ezek. 21. 31. (g) *Idea Reform. Anticlr. tom. 1. part. 2. cap. 6.* (h) *De pœnis Hæret. Azor. Institit. mor. li. 8.* (i) *Symancha Institis. lib. 23. Sect. 11.* and *Sanders de visib. Monarch. l. 2. cap. 4.*

295 And tis no wonder if (*Edom* like) they trample under foot all Covenants, when they are taught, that by hereſie all bonds and obligations of Nature, of Covenant, of Oaths, and of duties are (*ipſo facto*) diſſolved, and Hereticks may be ſlain by ſword, or by treaſon, even with the deſtruction of many innocent Catholicks: Oh doctrine of devils! yea that Hell-born plott of the Gunpowder-treaſon found an Apology from this ſame *Eudæmon*, approbation from *Claudius Aquavina*, excuſe from *Bellarmine*, *and abſolution* from *Hamon*, all Jeſuites.

296 To conclude this 4. curſed property of the Romiſh Religion, (the Bloodineſs and cruelty of it) which is the fourth of thoſe ſeven uncleanSpirits that (like the *empty* houſe, Chriſt ſpeaks of *Math.* 12. 43. 44. it is compleatly (in this number of perfection) poſſeſſed with. And this is an unclean ſpirit with an *Emphaſis*, a Diabolical ſpirit, from the old Man-ſlayer, that red Dragon which both *rules in*, and *rides on* (even, whipping and ſpurring) the rageing Romaniſts, who do not only walk, but even run *in the way of Cain* (the Devil's eldeſt Partriarch and the firſt Apoſtate) *Jude* 11. in

(k) *Azarius Inſtit. moral. lib.* 8. *cap.* 13. (l) *Eudæmon's Apologa pro Gathil. cap.* 4. (m) *Prideaux* Sermon on the 5. of *November*.

mur-

murdering and Maſſacring their brethren in Chriſtianity: *Cain* is ſtill butchering his brother *Abel*, and the older he grows the more bloody he becomes. That Scarlet whore hath made blood her drink in all Ages, and yet the more withered and wrinkled ſhe grows (as thoſe perſons in a Hydropical Conſumption) the more ſhe drinks, the more ſhe thirſts; ſhe is now become more bloodthirſty unto this land, then ever, witneſs thoſe Nimrods of our day the mighty hunters after the blood of men, who inſtead of Sacrificing their beaſt or beaſtly luſts unto the Lord, they do ſacrifice men (even the Lords ſervants) unto the beaſts and unto their own beaſtly luſts as Nimrod did.

297 Aſſuredly this preſent generation of Vipers (that would eat out the bowels of their own mother, the land of their nativity) was baptized with fire and not with water, with fire of Hell, not with water and the Spirit: They have nothing of that *Bleſſed Dove in them, which deſcended upon Chriſt at his Baptiſm*; there is more of the Serpent (yea of the Dragon) than of the Dove in them: otherwiſe they had never actually muthered Sr. *Edmonbury Godfrey* after ſo Barbarous a manner, and that only becauſe he took but an examination according to his place of the Kings Sworn juſtice &c. And otherwiſe they had never Intentionally Contrived the Kings death

with the Subversion of Religion and government, and merely because they stood in the way of promoting the Cacolick (rather then Catholick) cause, of the Malignant (rather than Militant) Church.

298. I know not any name more accommodated to the nature (even the savage nature) of those Romanists of our times, than what *Moses* gave those terrible monsters of men in his time whom he calls the [*Zamzummims*] *Deut.* 2. 20. The *Hebrew Radix* [*Zamam*] signifies [βδέλυγμα an Abomination, and the doubling of the Radical Letters do double the sense and signification, intimating those presumptuously wicked ones were double Abomination, they were doubly Abominable both for wicked craft and for wretched cruelty: So those *Zamzummims* of our day are grown taller by the Head and Shoulders (as *Saul* was) than all their Predecessors, breathing forth nothing but Fire and Sword, in their burning of Cities and bloody Butcheries, wishing (with cruel *Caligula*) that the Protestants had but one Neck, that they might dispatch them all at one blow; this is a clear demonstration that we are fallen into the very dregs of time; the bottom of Liquors is the worst, because most dreggy: Hence it is that these Brats of *Babylon* (and *of the Son of Perdition*) are more *brutish than their Ancestors and more skilful to destroy*, *Ezek.* 21. 31. The last bitings of the dying Beast are

most

most mortiferous; and now this Scarlet colour (of the Mother of Harlots) which is called in the Greek [Διβαφον] twice dipt, in the Wool and in the Threed, must needs be of a deep dye indeed, being dipt over and over and over again in the blood of the Saints.

299. As haughty *Haman* swell'd like a Toad and glowed like a Devil, a breathing Devil, because *the Jew* (which is by interpretation a Confessor) *would not bow to him, Esther* 3. 5, and was not this a mighty matter to mad him, so much, but that he was set on by that old Manslayer. A small Wind will raise a Bubble, and Ambition rides without Reins, especially having [*Insessorem Diabolum*] as *Tertullian*'s Phrase is, *They must needs Run whom the Devil drives*, and 'twas below this proud man to foul his fingers with one man alone, this was too little for his Revenge, no less than an utter extirpation of that people, *of whom (as concerning the Flesh) Christ was to come.* The whole Nation must perish to satiate his vindictive fury and Phrenzy: This cursed Amalekite (being no better than dirt kneaded with blood) reckons to make but one breakfast of all the people of God. In like manner those proud *Hamans* of our day, have contrived an hellish Plot for the cutting off of all the Protestants that will not bow to that man of Sin, and acknowledge Antichrist (Christs Office, to wit,) the head of the Church, whom they know to be

be Christs grand Adversary in all his Offices; and to be of that cursed stock of *Amalek*, whom the Lord will destroy with the breath of his mouth, and with the brightness of his coming: Yea, and this Diabolical design had as much security for success (against all Ages, Sizes and Sexes) as the Devil could contribute to it, and as *Haman*'s had, which if it had gone on, what an *Aceldama* would *England* have been, a Field of Blood, and in a short time a publick Shambles: Yea, God knows what may yet befal us, for *Haman* is not yet dead, and there are not a few still that carry *Cain*'s Club about them as a sacred thing, all red with the Blood of *Abel*. Oh! pray, pray, pray, that their Plot may be quite defeated (as it hath been hitherto deferred or hindred) and that *things may be turned to the contrary*, as *Esth.* 9:1. By *sending from heaven to save us, by sending his mercy and truth*, *Psal* 57.3,4. when Salvation it self (as it may seem to some) cannot save us, and that the Devil (who kept their ensuring Office) may deceive them in their lucky time, as he did *Haman* and his Accomplices in his bloody designed day.

300. 'Tis remarkable that *Rome* was first founded in Blood, for when *Romulus* built it, he temper'd his Mortar with the blood of his own Brother *Rhemus*; and that City (both *Rome* Heathen and *Rome* Antichristian) hath been all along (since its first bloody foundation) drinking

drinking deep of the blood of Martyrs in all the Centuries: Surely ſhe is well nigh drunk by this time, and then muſt ſhe ſpue and fall. *Wo to that bloody City, Nahum* 3.1. as ſhe began and continued in blood, ſo ſhall her end be. The literal *Babylon* of *Chaldea* is branded for a City of blood, and yet the myſtical *Babylon* of *Italy* hath far out done her, being another *Damaſcus*, or Hebrew [*Dameſec*] which ſignifies *a bag of blood*; no City hath been more ſanguinary than *Rome*, not only drunk with the Blood of Saints but alſo of her own Children: (*Hildebrand* was the death of ſix Popes ſucceſſively within the ſpace of thirteen Years, and ſundry other Murthers were committed upon her own Members. *Jacob. Revius de vitâ Pontif. pag.* 119. and 270. and *ſpec. Europ. &c.*) So that *blood toucheth blood* in that bloody City, above all the Cities of the world: There hath been ſuch a continuation, and (as it were) a Concatenation of ſo many horrible Murthers and execrable Maſſacres in it and its Dominions, *Hoſ.* 4.2. *Their hands are full of blood, Iſa.* 1.15. *Their very tender mercies* (if any ſuch thing was) *were no better than cruelties: Prov.* 12.10. But alas! not common humanity hath been found among thoſe Romiſh Edomites, *Obad. v.* 10,14,16. 'Twas ſaid of bloody *Bonner*, he was full of Guts but empty of Bowels, therefore *Rome* ſhall have *judgment without mercy, that hath ſhewed no mercy, Jam.* 2. 13. *Prov.* 28.27.

God

301. God will Remember *Rome*, *Psal.* 137.7. and bring *an Evil, an only Evil upon her*, Ezek. 7.5. and so set it on as no created Power shall be able to take it off: *God will give her blood to drink, for she is worthy*, *Revel.* 16.6. that her end may be like her beginning and continuance; for *in her is found the blood of all the slain upon Earth*, *Revel.* 18.24. She hath an hand in all the Wars of *Europe*, *Rome* hath ever been the Slaughter-house of the Saints, and if the blood of men cry for Vengeance, the blood of Saints doth roar for it; yea, and the blood of Kings, Emperours, some of which they have actually murthered (more intentionally) and some of which they have poysoned with the Bread in the Sacrament: *As she hath done, so God will do unto her*, *Obad. v.* 15,16. God loves to Retaliate and to give severity for cruelty, *Psal:* 18. 26. *Levit.* 26.18,21. *Prov.* 14.14. *Revel.* 6.10. and 13.10. and 18.6. *&c.* If the Blood of one *Abel* had so many tongues as drops, and every drop a Voice to cry for Vengeance; Oh! then how loud is the cry of those many Thousands, yea Millions murthered by her: [*Tot ora, quot vulnera*] *God will not pardon her murthers*, 2 *Kin.* 24.4. but *fill her with the evil of her own ways*, *Prov.* 14.14. *Rome*'s Ruine hastneth, who dare shake hands with her hands so imbrued in blood, horrible to God and Man.

CHAP.

CHAP. V.

The Fifth Property is, The Novelty of Popery.

1. THe Fifth Character of the Romiſh Religion is the Novelty of it, for which it ought to be abhorred: The Romaniſts do indeed (but unjuſtly impeach us of Novelty,) which (in truth) is their own Crime. The Maxim is [*Actori, non Reo incumbit probatio*] the Plaintiff that affirms, not the Defendant that denyes, ſhould prove his Plea; they complain of our Novelty, we defend our Antiquity; they do ſcornfully call us Novellers, and ask where our Religion was before *Luther*; we anſwer, our Religion was always in the Sacred Scriptures, where their Religion could never be found: We can look beyond *Luther*, even to the true Catholick and Apoſtolical doctrine, wherewith ours holds conſonancy in all points; but their brags and boaſtings of Antiquity is no better than that Cheat which the Gibeonites put upon *Iſrael, with their old Shooes and mouldy Bread, Joſh.*9.5. As they did *work wilily*, teaching their Tongues to lye, and covering their Falſhood with Rags of Antiquity, even ſo do the Romaniſts in our day with their *old Shooes* and *clouted*, with *their old Sacks*, *old*

old Bottles, and *old Garments*, to delude the World with their lying Doctrines; for when they are put to prove the Antiquity of their Religion, they can go no higher than about a thousand years ago; and such an upstart Original as this, made great *Athanasius* to deride Arrianism (the elder Sister to Antichristianism) for its Novelty, because it had no higher a Rise than in such an Emperors Reign: [*non erat sic ab initio*] *It was not so from the beginning*, *Matth.* 19. 8.

2. 'Tis a Romish Scoff, that *Turkeys*, *Hops*, *and Heresie came into* England *all together in one bottom*, to wit, when *Luther's Books* and *Tindal's* Translation of the *Bible* were brought hither; as if no such Man as blessed *Wickliff* (with many other faithful Witnesses to the Truth) had ever been heard of, and as if the Writings of that holy Martyr, *John Husse*, had never been brought hither, and wrought much good here above an hundred years before *Luther's* time; and might not the mockers of the Jewish Religion take up the same Taunt against the godly Jews after the great defection in their Captivity of Literal *Babylon*; saying, *Where was your Religion before* Ezra? and *where was your Church before him?* It might have been answered then, Our Religion is in the word of God, in the five Books of *Moses*; but our Church hath been in the bondage of *Babylon*, from which God hath mercifully delivered it by his Servant

Servant *Ezra*: So we may anſwer, Our Religion hath been ever in Gods holy Word, and will ever remain ſo; but our Church hath been in the Bondage of *Babylon* Myſtical, (as they of *Babylon* Literal) which the Lord hath been delivering out of this many Years, by many of his Servants in many Ages: Yea, and might not the Scribes and Phariſees have made the ſame Objection againſt our Lord Chriſt (himſelf) and his Goſpel for an upſtart Religion: This is well Anticipated, 1 *Joh.* 2. 7. *This is the old Commandment which was from the beginning.*

3. 'Tis true, the Scribes and Phariſees might have pleaded for their Traditions to be of more account than Chriſts own Inſtructions, (juſt as the Romaniſts do againſt us) becauſe of their Antiquity, Univerſality, *&c.* for aſſuredly their Traditions had been received in the Jewiſh Church, and had an univerſal Approbation amongſt that degenerate Generation long before Chriſt was born: Yea, and during his whole life, all the Jewiſh Clergy, the Prieſts, Levites, Scribes and Phariſees conſented together as one man to maintain their own *Superſtitions*, and to ſuppreſs the *Religion* of our Lord Jeſus; they having been (with the people that were their Proſelytes) time out of mind the viſible Church: Yet were theſe men nothing ſo profound in their ſpeculative Queſtions, as the Romaniſts are in our day, to require a Catalogue from Chriſt, of all the Names of

of such as had from time to time professed that same Religion which he preached (so contrary to theirs) to his own time. Had they required this, Christ must have confessed to them that for the last three hundred years *at the least*, no such Succession could be demonstrated; and yet our Lord rectifies the Extravagancies of those blind Guides, by reducing them to the first Institution (which is the best Rule of all right Reformations) telling them *that from the beginning it was not so*, *Matth.*19.8. Yea and the beloved Disciple (which lay in Christs Bosom) seems studiously to decline all suspicion of Novelty in saying; *I write unto you no new Commandment*, 1 *Joh.*2.7. as if he would have us to have a jealous eye upon new Notions, seeing Truth is like Wine, *the Older the Better*: *Luke*5.39. Gods people are called the *Antient People*, *Isa.* 44.7. that stand *in the old way*, *Jer.*6.17. and *walk in the antient Paths*, *Jer.*18.15. but Idolaters are said to *sacrifice to New Gods*, such as came *newly up*, *Deut.*32.17. And whether those many he-Saints and she-Saints which the Romanists do worship, be not so many new Gods that be *newly come up*, the Sequel may discover.

4. The Romish Religion being brought to the touchstone of the Word, cannot justly become a Loadstone unto any Souls (after a true tryal of it) to draw them after it; we should *prove all things*, and *hold fast that which is good*, 1 *Thess.*

1 *Thess.* 5. 21. Now the best Religion is that which is truly the oldest Religion, according to that Axiom [*Illud verissimum quod Antiquissimum*] that Religion is the truest which is the ancientest; [τὰ καινὰ κενὰ] new things are nothings, or at the best vain things, saith the Greek Proverb: Of Witnesses *Aristotle* witnesseth, that the more Ancient they are, the more Credible and Creditable they are, because less corrupted: πιστότατοι οἱ παλαιοὶ ἀδιάφθορότατοι γάρ, *Arist. Rhet. lib.* 1. Antiquity if it be right, is of great Authority; and hence *Moses* sends the Israelites to Antiquity: *Remember the days of Old, Consider the years of many Generations; Ask thy Father and he will shew thee, thy Elders and they will tell thee, Deut.* 32. 7. as indeed they did tell them, *Judg.* 6. 13. and *Psal.* 44. 1, 2. Thus *Bildad* bids *Job*, *Enquire of the former Age*, *Job* 8. 8 of their [*Radmonim*] as the Jews called their Ancestors, whose heart (they said) was as the Gate of the Temple, *large and beautiful*; but the heart of their Posterity was as the Eye of a Needle, *narrow* and of no Receipt in comparison, and therefore they are referred to their Progenitors for better Information.

5. Yet this Maxim [*quod Antiquissimum Verissimum*] that is truest which is Ancientest, must be taken [*in sano sensu, & cum grano salis*] in a sound sense and with a grain of Salt; therefore did I affirm before the Authority of Anti-

quity with this caution, to wit, [*when it is right Antiquity*] 'tis the Noble saying of a Noble Writer, that Antiquity must have no more Authority than it can maintain with truth. *Old Age* (saith Solomon) *is* (indeed) *a Crown of Glory*; but 'tis only so, *when 'tis found in the way of Righteousness*, *Prov.* 16. 31. and not otherwise: Antiquity disjoyn'd from Verity is but a filthy Hoarineſs, and deſerveth no more Reverence than an old Fornicator or Malefactor, which because old, is so much the more odious; and as *Manna*, the longer it was kept against the Command of God, the more it ſtank; so doth Error, Enormity, and Hereſie. *Custom without Truth is but mouldy Error*; though the Romaniſts call their Religion the old Religion, (which is their common decoy) yet is it a mouldy, putrefied, and ſtinking Religion; having not the Salt of Truth to preſerve it, and it cannot truly be called the Old Religion, because it cannot be found in the Scripture of Truth. This *Bellarmine* himſelf confeſſes to part of the Popiſh Religion, to wit, *Invocation of Saints*, saying; [*Cum ſcriberentur ſcripturæ, nondum caperat uſus vovendi ſanctis.*] there was *no vowing* (*nor bowing*) to the *Saints departed*, when the Scriptures were written. *Bell. de Cult. Sanct. cap.* 5.

6. Suppoſe it may be ſaid of Popiſh Superſtitions, as 'tis ſaid 1 *Chron.* 4. 23. [*Theſe are ancient things*] old and obſolete, never a whit the

the better for that. 'Tis here at best as in Books, some of which are *adorandi Rubbinis*, of adored rustiness, which are of more Antiquity than of Authority: *Laban*, the Idolater, pretends Antiquity for his Gods, in his Oath to *Jacob*, wherein he appealed *to the Gods of* Abraham, *of* Nahor, *and of their Father* Terah, (all which *served strange Gods*, *Josh.* 24. 2.) but *Jacob* (in his Oath) riseth no higher than his Father, (swearing only *by the fear of his Father* Isaac) *Gen.* 31. 53. Though the Idolater pretended the Antiquity of his Gods, in his going so high as his Grandfather, &c. yet surely *Jacob* that pleaded it not, worshiped the truer God and more rightly. Thus the Image at *Ephesus* (which occasioned such a tumult, *Act.* 19.) had its Antiquity, and *could not be spoken against* by any reason, as the Town-Clerk told the people: And why? because it was wonderfully ancient, so ancient that though the Temple of *Diana* had been seven several times re-edifyed; yet this same Image was never altered, *Pliny lib.* 16. *cap.* 40. Yea so ancient, that though it was made by *Canetias* a certain Artificer as Records relate, yet for the great Antiquity of it, those covetous and idolatrous Priests gave out, that it did *fall down from* Jupiter, to make it the more venerable amongst the blind Heathens, *Act.* 19. 35. And by a craft not much unlike this of those Pagan Craftsmen, the Papagan or Popish Priests do

now shew some shivers of the Cross whereon our Lord suffered, yea some shreds of the tale of the Ass, whereupon he rode to *Jerusalem*: To go yet higher, sinning and lying are ancient things, as ancient almost as the world; yet are they not the better but worse for this Antiquity; neither doth Christ hereby commend the Devil in calling him a *Murtherer from the beginning*, *John* 8.44. All ancient things are not the best things.

7. But to come closer to the point, and to shew that the Romish Religion is so far from any true Antiquity, that it is no better than a Novice, Novelty, and a mere Innovation, and therefore the charge of Novelty the Romanists would fasten upon us, ought (indeed) to be retorted upon them; they do craftily to call [*Novellers*] first, and it may be they learn'd this craft from *Ahab* (that sold himself to work wickedly) who first called the Lords Prophet [*A troubler of Israel*,] but the Prophet retorts it back upon him saying, *Thou and thy Fathers house be the troublers of Israel*, 1 *Kin.* 18.17. or rather, the Romanists might learn this craft from *Korah* and his Conspirators, that accused *Moses* and *Aaron for taking too much upon them*, when indeed it was their own Crime; and therefore 'twas justly charged (by way of retortion) upon them by *Moses*, what they had unjustly charged upon him and *Aaron*, *Numb.* 16.3,7. And thus our retorting upon Popery

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the charge of Novelty wherewith the Papists falsely reflect upon us, is warranted by Scripture. And here I cannot omit how *Scaliger* truly and trimly told the Jesuits, [*Nos non sumus Novatores, sed vos estis Veteratores.*] we are not *young Novellers*, but sure I am; *you are old Cheaters*. The truth of this learned mans Testimony will be more evident in handling the Jesuits tricks in *Chapter* 6.

8. The Novelty of Popery appeareth in the sequel more particularly, although we be able (as hath been said) to look far beyond *Luther*, yet sure I am, the Romanists (in their present faith) cannot look beyond Antichrist, I mean the Western Antichrist, the Pope. Assuredly Popery rose not until the *Star* [*Wormwood*] fell, which was not till the third Angel sounded, *Revel.*8.10. which must be after that great flood of Arrianism, that seemed to drown the World again, insomuch that the good Father cryed out *totus mundus fit Arrianus*. Now this *great Star*, blazing Comet, or burning Meteor, must needs be that grand Apostate of *Rome*, whom *Phocas* (the Parricide) set up in his Chair of Pestilence, and this *great Star* is called [*Wormwood*] not only because he was in the Gall of Bitterness himself, but also because he imbittered others, and proved exceeding bitter to others: He was the Son of Perdition (so called) both Actively and Passively, in working the destruction of others, and being for de-

ſtruction himſelf at laſt. After *Gregory* the Great (in the ſixth Century) who was the worſt of all the Popes that went *before him*, and the beſt of all them that came *after him*: *Boniface* the Third was his immediate Succeſſor in whom there was a great fall from Primitive Integrity into the deepeſt Gulph of Impiety, and then *aroſe the ſmoak of the Bottomleſs Pit*, *Revel.* 9. 1, 2. to wit, Heretical Opinions; inſomuch that all the old Hereticks were ſaid to flee and hide themſelves in the Popiſh Clergy. Then did the ſmoak of School-Divinity-Notions *darken the Sun* or light of the Goſpel, and this Star falling by degrees ſo far as to adore St. *Ignorance* ſo much, that the works of *Bellarmine* (their great Champion) and of *Gregory de Valentia*, were not allowed to be ſold in *Italy*, becauſe the Arguments which the Proteſtant Authors uſe in their own defence, are rehearſed in them. The longeſt look the Romaniſts can take, is at this blazing Star, that *Lieutenant General to the Dragon* who ſent forth *whole bands of Locuſts*, to wit, Monks, Fryars, Prieſts, and Jeſuits, both numerous and voracious, *Rev.* 9. 3.

9. Even their own *Bellarmine* ſpeaks ſomething that hath a tendency to the gradual falling of this Star [*Wormwood*] ſaying, *Ab eo tempore quo per vos papa Antichriſtus eſſe capit, non modo non crevit ejus imperium ſed ſemper magis ac magis decrevit*, *Bellarm. de Pap. Rom. lib.* 3.

cap. 1. Since (saith he) you Protestants began *to call the Pope Antichrist*, he did not only not *increase*, but a great part of his Command and Commodity hath *decreased*, and is lost. Whence I note by the way, 'tis not cautelously done by any of our Divines (in my judgment) so much as to doubt at this day who is the Antichrist? Seeing we have here their own great Champion, [*quasi Reum pene si non plane confitentem*] as if guilty almost if not altogether confessing the thing, and the rather because he doth so ingeniously acknowledg that the very calling the Pope Antichrist, hath been an Ordinance in Gods hand to bring down the Kingdom of the Beast and to make this bitter Star fall gradually: And how probable it is, that the Key of the bottomless Pit was given to this falling Star (falling from the heavenly doctrine of the Christian Church at *Rome* in the Apostles time, and after down into the Carnal and Earthly Religion of the now Romish Antichristian Church) with which Key he lets into the bottomless Pit Souls innumerable, insomuch that in the days of *Hildebrand* (that Pope which was called *The Brand of Hell*, alluding to his Name) some Letters were set forth as sent from *Hell*, wherein the Devil and his Angels give the Popish Clergy many thanks for sending them in so many Souls, as they never had in any Age before: Now if Popery began at this Star, then it cannot be accounted an ancient thing.

10. I know the Romanists use to beguile people, by telling them that men of their Religion built all the Churches, Colledges, Hospitals, *&c.* in all the world. To which I answer, 'twas not men of the Popish but of the Christian Religion, that did most of those things. *Constantine* built a Church on Mount *Calvary*, and *Justinian* built another at *Constantinople*, and our *Ethelbert* built *Paul*'s here at *London*. These were all done before the fall of the Star [*Wormwood*,] or before *Popery* was heard of in the World, and before the man of Sin (that mistery of Iniquity) was revealed. 'Tis true indeed, *Dolman*, alias *Parsons*, doth labour in the very fire to defend the Antiquity of the Romish Religion here, making all the three Conversions of *England* to be from *Rome* and to the Romish Faith, but the absurdity hereof appears out of their own *Baronius*. Who 1. confesses that *Joseph* of *Arimathea* came into *England* nine years before *Peter* went to *Rome*, from whence it necessarily follows, that our Church must be ancienter than that at *Rome* by nine years. 2. The Christians here kept their *Easter* after the Eastern manner upon the fourteenth day, which they would not have done had they received the faith from the Western Church from *Rome*. 3. Pope *Victor* (in the second Century) would have altered this custom, had this Land been then under his Jurisdiction. 4. The Mother of *Constantine* [*Helene*]

leve] one of this Island, did not hold any such points of Popery, as the Romish Church now holdeth.

11 To these add 5. *Pelagius* (one of this Island also) differed not from *Augustine* (in the Third Century) only in Freewill and Original Sin, no other Popish points were known to them or discussed between them. 6. Pope *Eleutherius* did acknowledge our King *Lucius* to be Gods Vicar in his own Land, which was far from those Ambitious Popes (his Successors) who make themselves Gods Vicars in all Lands: As to that pretended Conversion by *Austin* (that Arrogant Monk) which *Dolman* would defend; 'tis answered, that factious fellow found much opposition here about his imposing upon our Ancestors, those Romish Rites of *Easter*-day, Church-musick, Letany, single life of Priests, processions, *&c.* (though at that time we read not a word of Pardons, Indulgencies, Transubstantiation, the Sacrament in one kind, *&c.* all of them upstart things.) Hereupon *Austin* the Monk (thus opposed) doth conspire with King *Ethelfred* to cut off 1200 of his Opposers, to wit, the holy Monks of *Bangor*, who were altogether unlike the Monks in after Ages, for they lived by the sweat of their brows, and by the labour of their hands, and gave themselves to Fasting and Prayer, not only lest the Christian Britains should be overrun by the heathen Saxons, but also lest they should be corrupted

rupted by the Romish Superstitions, which this insolent *Austin* (whom they discerned and disowned, as no man of God, by his pride and ambition) would have (from *Gregory* in the sixth Century) intruded upon them: hence *Gregorii Vicarius* was justly stiled *Gregis Sicarius*, and his *Reformation* (so called) was rather a *Deformation*; yea, his *Conversion* (as *Dolman* terms it) was rather a *Perversion*; and, which is worse (as much as in him lay) a plain *Eversion*, in the slaughter of those holy men: so that, instead of a *Prophet's Reward*, he better deserved the *Punishment of a Murderer*; *Beda, lib. 2. cap. 2. Isaac. Chronol. pag. 406. Fuller's Chur. Hist. 2. b. 10. Anno Dom.* 605.

12. I might add many other Witnesses, which all do witness that the Christian Religion (which is the same that we Protestants do protest to profess and practice) was long before the Romish Religion (as now it is) found any footing amongst us; and that many in this Island suffered Martyrdom for it in the time of *Diocletian* the Emperor, long before this *Austin*; *Beda hist. lib. 3. Bishop Usher De Primord. Eccles. Britan, p.* 102, and *De Ecclesiæ statu & Successu*, at large; and *Aicentinus* in his *Annals lib. 3.* to say nothing of *Pareus*, *Osorius*, or of the *Magdeburg* Centurists (whom *Dolman* scornfully calls a *Quadrilio*, or round Table, because writ by four men; *Illyricus*, *Vigandus*, *Judex* and *Faber*) because prejudiced against them.

them. Their own *Gregory* of *Monmouth* confutes that fond opinion of Pope *Gregory*'s sending this *Austin* to plant the Christian Faith in this Island, seeing it had been planted here above four hundred years before *Austin*'s time, saying [*In patria Britonum adhuc vigebat Christianitas, quæ ab Apostolorum tempore nunquam inter eos defecerat*] *it had never failed amongst them since the Apostles times.* And that *Austin* found many great places, all furnished with good religious men, *Greg. Monmouth de Britan. Gestis lib.* 8. To say nothing of look beyond *Luther* at large, and of Dr. *Humphrey*, in his *Prax. Jesuitismi, fol.* 17. who shews how many witnesses *Oxford* hath afforded against the Romish Religion (which I speak largely of in my Appendix to the Treatise of Antichrist.) I shall conclude this Paragraph with setting *Dolman* against *Dolman*, who confesseth ingeniously (in his *pag.* 19.) that either *Simon Zelotes* (the Apostle) or *Joseph* of *Arimathea* (the Disciple) brought Religion into this Land from *Jerusalem*: Hence I Argue, if it came hither first from *Jerusalem*, then it came not hither first from *Rome*, as he elsewhere saith.

13. Moreover, if we consider either the name or the thing, the Novelty hereof will be more evident. 1. Consider the name [*Papist*] 'tis but a novel name, and not found among the Ancients. What need any further Testimony of this, when their own Father

Bristow

Briſtow doth confeſs it; ſaying (in his eighth Demand) that the name [*Papiſt*] was never heard of till the time of Pope *Leo*, in the fifteen hundredth year of Chriſt: *Habemus reum Confitentem*, 'tis enough. The Teſtimony of an Adverſary againſt himſelf is unqueſtionable. Secondly, Conſider the thing [*Popery*] in its Popiſh Points; which are all novel Points, and not known to the ancient Church. We are able to ſhew the firſt Authors of their corrupt Doctrines, which were not received into the Church for ſix hundred years after Chriſt: and, though we could not do this, yet would it not follow that the Romiſh Church is the true ancient Church. For, firſt, Many Hereſies did ſpring up after the Apoſtles time, yet none knew how, 1 *Joh.* 2. 18. and 4. 1. yea, Popery (it ſelf) *began to work* at that time, 2 *Theſ.* 2. 7. Secondly, The Head of ſome Errors may be as hard to diſcover as the Head of the River *Nilus*; and the rather, becauſe Satan (that Super-Seminator) ſows his Tares *in the night, while men ſlept*, *Mat.* 13. 15. They are *ſo privily* and *ſo creepingly brought in*, *Gal.* 2. 4. 2 *Tim.* 3. 6. 2 *Pet.* 2. 1. and *Jude* 4. But, above all, that Grand Error of Popery (in as much as it is called a *Myſtery of Iniquity*) was foiſted in leſs diſcernably. Thirdly, The Romaniſts themſelves do acknowledge, that there are many Errors crept into the Church, the firſt Authors whereof cannot be named.

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And Fourthly, It would be enough to discover the Novelty of Popery, by demonstrating that it cannot be found in the Holy Scriptures, which is the truest Antiquity.

14. I have already discovered the Novelty of many Popish Points of the Romish Religion, in *pag. 26. Paragraph. 65, 66. &c.* of this Treatise. That they were not from the beginning, but are all additions by the man of sin, and therefore accursed, *Revel.* 22. 18. My Additions therefore thereunto shall be such only, as my brevity proposed can admit; to say but little to their inferior practick Points; as of their Popish Beads, Holy Water, Missal Vestments, Latin Service, *&c.* 1. The use of their Beads in their blind devotion, came not from *Peter* the *Apostle*, but from *Peter* the *Hermit*, that Trumpet to the Holy War (so called) who taught them the manner of praying with Beads, that thereby they might reckon their Prayers: as if God should be verily in their Debt, for their so many *Pater Nosters* and *Ave Maries*; whereas true Devotion is not so much [*Numeranda ut Ponderanda*] *numbered as pondered* with the Lord: he will have weight and worth in right Prayer, and not *Vain babbling*, *Mat.* 6. 3. *Battilogia Pontificia vel ipsum Satanam pudeat.* Their vain Repetitions are so gross and shameless, that the Devil himself (had he any shame in him) would be ashamed of them, saith learned *Beza.* 2. Their holy

Holy Water *Polidor Virgil* makes Pope *Alexander* the first to be its Author, *Anno Domini* 118, or 121. see *Prideaux* his Introduction, *pag.* 69. I confess they may go to *Numa Pompilius* and other Heathens, for consecrated Water (long before this Pope *Alexander*) for they had their λουτρας καὶ περιραντήρια at their Idol-Temple doors; and their *Baronius* alledges *Juvenal*'s sixth *Satyr* for their Lustral Water. Surely this is not an Antiquity for the Romanists to boast of, to borrow from Devil-worshippers.

15. It must not be denied that if their Holy Water be derived from *Numa Pompilius*, it hath Antiquity in it, because *Numa* was seven hundred years before Christ; a good Warrant for Christian Holy Water: and in nothing better than in this, that *Numa* was a reputed Conjurer, and so a fitter Author of that conjured Water: It is truly called so from their own form of consecrating this Holy Water; which is as followeth [I conjure thee, O thou Creature, Water, in the Name of God + the Father Almighty, and in the Name of Jesus + Christ the Son, and by the power of the Holy + Spirit] with certain Prayers mumbled over it; then they blasphemously equal it to the blood of Christ for purging away sins, you may suppose 'tis only such Sins as have no deep rooting in us, that a few drops of this Holy Water can wash away. I wonder they

should

should overlook that *Holy Water* mentioned, *Numb.* 5. 17. there's Antiquity indeed, (better than *Baronius*'s sixth Satyr of *Juvenal. Baron. Annal. ann.* 44.) but the mischief is, that was an Holy Water *that caused the Curse*, *Num.* 5. 21. Water is indeed an Element that God hath given us, both for Natural and Celestial use: the first in Household Affairs, the second in the Sacrament of Baptism: *these are truly ancient things*; but the Romanists converting it (beyond all Divine Ordination) by their Exorcisms and Inchantments, to other Magick and Idolatrous Uses: This is a mere Novelty and Nullity. The words of their Exorcisms run thus [*Exorcizo te Aqua Benedicta, ut fias aqua exorcizata, &c.*] that thou maist have power to drive away Devils. Oh ridiculous. Much more might I say to this point, but my Book (intended little) swelleth much already.

16. So I must be abrupt in it, as likewise, 3. In their Missal Vestments, wherein they do plainly *Judaize*; yea, more than so, or rather *Heathenize* it therein: For, 1. They cannot plead the Garments of the Levitical Priesthood, seeing this were to send the *Messiah* to *Moses* School, and so to deny that Christ is come in the Flesh, *Which is the spirit of Antichrist*, 1 *Joh.* 4. 2, 3. for Christ, by his coming, changed the Law of the Levitical Priesthood, *Heb.* 7. 11. and, together with it, the

Rites

Rites and Apparels; which glittering Garments could not congruously correspond with the *Simplicity of the Gospel.* 2. Popish Priests do more than Judaize, in as much as they abound more in their Holy Garments than ever the Mosaical Priests did; for the High Priests had but seven Garments appointed them, and the other Priests but two; yet the Popish Priests have six, their Popish Prelates nine more, *Ration. Divin. Offic. lib.* 3. *cap.* 1. and *Bellarm. lib.* 2. *de Miss. cap.* 14. And the Popes in their *Pontificalibus* (said *Erasmus*) may better be compared to *Julius Cæsar*, *Alexander* and *Cræsus*, than to Christ, or to any of his Apostles; *Illyricus Catal. Test. Verit. pag.* 2052. Yea, *Bernard* (long before *Erasmus*) said, that the Pope in his pomp was more like the Successor of *Constantine*, than of *Peter*, *Idem ibidem* 163. *Greg. Nazian. &c.* 3. They do plainly Heathenize, which is worst of all; for *Tertullian* saith (*de Corona Militis*) [*mihi crede, hoc Ritu, habitu & Apparatu Idolis immolatur:*] In such like Vestments (believe me) the Heathens do sacrifice to their Idols.

17. They do heathenize in their Holy Garments, in their Holy Water, and in many other things, if we believe *Baronius*; who saith, not only their Lustral Water, and sprinkling of Sepulchres may be found in *Juvenal*'s sixth *Satyr* (as before) but also, their Lights in Sepulchres are mentioned in *Suetonius*

vius his *Octavius*; and their Lamps lighted upon *Saturdays*, in *Seneca's* 96th Epistle; and distribution of Tapers among the people, in *Macrobius's Saturnals*, &c. *Good Warrants all*; as if God had never said to his people [*Be not like unto the Heathen, do not conform to their customs*] *Matth.* 6. 8. not so much as to name their Gods (without abhorrency) *Exod.* 23. 13. *Psal.* 16. 4. Yet Cardinal *Bembus* most grosly affirmeth of their St. *Francis* [*Quòd in Numerum Deorum ab Ecclesiâ Romanâ sit Relatus*] *that he was reckoned by the Romish Church among the number of the Gods.* This must be the Heathen Gods, for Christians know but *one Only and True God*, 1 *Cor.* 8. 4, 5, 6. The Gods of the Heathen are good fellows (thirty thousand of them in *Hesiod's* time, (as his Verse shews) Τρὶς γὰρ μύριοι εἰσὶν ἐπὶ χθονὶ πουλυβοτείρῃ Ἀθάνατοι) the Romanists have made them a great Army since that time, with their St. *Francis*, and many other Canonized Saints; much good may this good fellowship do St. *Francis*. It was the Devil's Grammar that first taught to decline *Deum* in the Plural Number [*Ye shall be as Gods*] *Gen.* 3. 5.) but the true God is a jealous God, and will not share his Glory with another, *Isa.* 43. 10, 11. and 45. 5, 6, 14. and 48. 11. But to return to their Priestly Vestments.

Assuredly, such Vestments were not known in primitive times, nor were they reputed *among*

necessary things in that first Council, *Act.* 15. wherein the Holy Ghost sat President. The necessary things are there mention'd, but not Garments; and *Paul* bids *Timothy* be content with Food and Raiment, 1 *Tim.* 6. 6, 7. but he bids him not load himself with Pontifical Raiment, yet speaks he of Women's Raiment in *Chap.* 2. The Novelty hereof therefore appears that it is not found in the Word, but only in the Synodal Acts of *Anselm* in the eleventh Century, *Anno Dom.* 1106. as Authors shew.

18. Fourthly, their Latin Service is a mere Novel Novice Device, which hath the Inscription of the Heathen Altar at *Athens*, *Act.* 17. upon it [*to the unknown God.*] It is not a getting under the Tree of Knowledge, and looking towards the Tree of Life; it is not a *praying with the Understanding*, and using [ῥήματα εὔσημα, *Words easie to be understood*, 1 *Cor.* 14. 9, &c. Thus its absurdity appears; when a Popish Priest gets into a corner, and mumbles over his Latin Services, which the people cannot so much as *hear*, much less *understand*; but least of all, how can they say *Amen* to it, as Christ (in his Apostle) commands, but Antichrist forbids? Their own Commentators confess it were more to edifying, but the Church hath allowed it upon weighty Grounds. Why do they not preach in Latin as well as pray? Dr. *Davenant Determ. pag.* 185. and the Novelty of it appears in this, that

that Pope *Vitalianus* appointed Latin Service in the year 666. the Number of the Beast *Rev.* 13. *Hist. Magdeburg. Cent.* 7. *cap.* 6. *pag.* 141. and *Osiand. Cent.* 7. *cap.* 10. *pag.* 191. & *Balaus, Cent.* 1.

19. The Conclusion, Thus might I enlarge in shewing the novelty of all the other inferior, yea, and superior points of the Popish Doctrine and Practice; but to avoid prolixity, I shall only make a reference of them to Authors: the first Authot is *Duplessis*, or *Philip Mornaus, De Sacrâ Eucharistiâ*; who shews the Novelty of the foppery of Popery. He saith first, that about the year 340. they began to give [*Panem Vino intinctum*] Bread dip'd in Wine before they took away the Cup, *pag.* 270. which was not done till *Thomas Aquinas* time, *pag.* 257, 297, 298. the Eastern Church using both. 2. Worshipping of Images began from the second Lateran Council, which established it, *pag.* 447. Which Council brought in also; 3. the Canon of the private Mass, about the year 1200. *pag.* 605. 4. Forbidding Priests Marriages (he shews) was from the Heathens, *pag.* 649, 667. and that *Nicolaus Diaconus* brought it into the Church, *pag.* 698. which was after confirmed by Pope *Hildebrand* (that Brand of Hell) who, notwithstanding, kept his Whore [*Matildah*] *pag.* 706. which caused a World of wickedness, *pag.* 712. and 717. 5. Their Purgatory (he shews) was from the

Heathens, *pag.* 1003. and how it had its progress in the Romish Church *pag.* 1059. 6. Their Invocation of Saints was not known in the Church for four hundred years after Christ, *pag.* 1215. 7. Their Transubstantiation was not any Article of their Faith until the *Trent* Council, *pag.* 1666 8. He shews also the foppery of their Altars, Crosses, *&c.* and that they were unknown till a thousand years after Christ, *pag.* 382. *Cum multis aliis, &c.* The second Author is famous *Peter de Moulin, de Novitate Papismi*. (both French Worthies, He and *Du-plessis*) whose Book stands unanswerable to the everlasting disgrace of the Romish Religion. The third Author is honourable Bishop *Usher*, *de Statu & Successu Ecclesiæ*, which can never be answered. The fourth is Reverend Mr. *Baxter*, (both our own Countrymen) who hath challenged the Papists for Novelty in thirty two points, in his Key for Catholicks, *pag.* 143, 144. yet unanswered. The fifth Author learned Dr. *Willet* in his *Synopsis Papismi* at large. The sixth Author Godly *Hildersham* upon *John*, *pag.* 37. and *pag.* 141. *Numb.* 46. To say nothing of their Monks, Fryars, and Nuns, (see Dr. *Willet* on *Rom. pag.* 711. Dr. *Boy*'s *Postil*'s in *fol. pag.* 572. *Rosse*'s *Pansebeia*, *pag.* 250. and many others of this and all other their fooleries, all which shew the Romish Religion is a Religion to be abhorred (as an upstart Religion) of all sober minds.

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The last Author is King *James*, in his *Tortus lyes confuted*, where he shows the Novel Doctrines thereof, with a brief declaration of their Novelty. See the Particulars.

CHAP. VI.

The Sixth Property, Its Inconsistency with Publick Peace.

1. THere is a three-fold Inconsistency that the Romish Religion hath as a remark upon it: As 1. Its Inconsistency *with holiness to God*, as it both allows of and wallows in a most impure worship, which is both *contrary to his Holy Nature*, in their downright Idolatry; by Adoration of Images, and Invocation of Saints and Angels; and *contrary to his holy Scripture* in the very Letter of it, by their setting up another Head besides *Christ*, whom they rob of all his Offices, Regal, Sacerdotal, and Prophetical; by establishing Free-will, Merit, Sins (in their own nature) *Venial*, and by adding *to* and diminishing *from* the Word of God in many points, as in their seven Sacraments, and other parts of Popery; yea generally the whole System and Body of it (as such) being fully contradictory to the Scripture of Truth, as my Second Part doth plainly demonstrate.

(2.) Its Inconsistency *with Righteousness to Man*, by its accounting all of any other Religions, Hereticks, and that Faith is not to be kept with such as they account so; also that force and violence (such as is used in their bloody Inquisitions) yea and death it self may be inflicted upon those they call Hereticks, and that merely [*quâ tales*] *for their being such*, though otherwise they do nothing either in word or deed, either to disturb the Peace or justly provoke the powers of those Popish Countries wherein they live, see Dr. *Heylin*'s *large Geography*, *fol.* 90. and 231. Popery lays such barbarous Obligations upon every Papist, that he holds himself bound to kill any Son of *Adam* whom he pleaseth to term an Heretick, contrary to the Laws of God, of Nature, and of Nations: How can this be consistent with *Righteousness to Man?*

2. (3.) Its Inconsistency with publick peace and common safety in States and Kingdoms, (to say no more of the two former Inconsistencies) is the main matter I would here demonstrate; and that by discovering how the very Principles intrinsecally essential to Popery, are all of such dangerous Influence and Consequence, (which their Religion binds them unto) by reason whereof, no Protestant State or Kingdom (wherein Popish Priests and people live) can be secure from disturbance by them, or yet ought to trust to the Loyalty of such,

as

as (by the very Religion they profeſs) may lawfully be diſloyal when they pleaſe; yea and not only *may be*, but *muſt be* diſloyal, being bound to be ſo when they are able and have advantage. Upon this very conſideration undoubtedly it was, that our own learned Dr. *Davenant* in his ſeventeenth Queſtion determineth, that Jeſuitiz'd Papiſts cannot poſſibly be good Subjects; ſaying: [*Non eſſe, extra controverſiam eſt, &c.*] That they *are* not ſo 'tis beyond all Controverſie, for their many hainous Conſpiracies againſt Kings and Kingdoms do make a clear demonſtration. But (ſaith he) all the queſtion is, (ſeeing 'tis plain they are not) whether they can be good Subjects; in as much as their very Principles which the Jeſuites have impoſed, and which all Jeſuitiz'd Papiſts have received, do neceſſarily hinder them from being ſo: Whoever therefore he be that owns the Jeſuits Principles, and not only approve them but alſo improve them by drawing thoſe Principles into practice; whether he be of the Clergy or Laity (ſaith he) ſuch a one can by no means ſo much as have the very name of a good Subject: Let us now take a view particularly of their Principles which are *Inconſiſtent with Peace*. Their 1. Principle is, *Their owning of and acting by a Foreign Power, and diſowning Subjection to the power of their Native Princes*. This dogmatical Principle (alone) makes all Romaniſts (eſpecially

their Priests and Jesuits) to be so far uncapable of being numbred amongst good Subjects, as that they cannot be so much as reckoned as Subjects at all; in as much as they hold themselves exempted from all secular Powers, and to be Subjects to none but to their holy Father the Pope, quite contrary to the Doctrine of the Holy Apostle, *Rom.* 13. 1. [*Let every Soul* (whether Clergy or Laity) *be subject to the higher Powers:* Surely *Paul* to the *Romans* could not mean the higher powers of the Roman Pope, see *ver.* 3, 4. *&c.*

3. Their great Champion [*Bellarmine*] pleads this Exemption for his Romish Clergy; saying, [*They are not obliged to Civil Laws by any Coactive, but only by a directive Obligation,*] *Bellarm. de Cler. lib.* 1. Against this Dr. *Davenant* acutely answereth: But, *What if they will not be directed, but trample the Civil Laws under their Feet?* Bellarmine replies, *They cannot* (notwithstanding) *be punish'd by the Civil Magistrate.*] Our Dr. *Davenant* goes further, saying: *But what if they commit that grand wickedness of High Treason?* To this *Eudamon* the Jesuit rejoyns saying, *That Clergymen cannot properly commit Treason,* and their *Zimanca* expressly teacheth, *that a Clergy-mans Rebellion is not properly High Treason, for he is not subject to the King.* By this they cut the very sinews of all Political Laws, while they plead this exemption from the Yoke of all secular Power, and hereby 'tis manifest

they

they are so far from being good Subjects, that they do profess themselves no Subjects at all by this Exemption. This is quite contrary to the Doctrine of *Paul*, of *Peter*, and of *Christ*. 1. Of holy *Paul*, *Rom.* 13. 1, 2, 4. *Ubi Lex (aut Evangelium) non distinguit, ibi non est distinguendum.* The Apostle saith, [*Let every Soul be subject*] without any distinction, why do they make distinctions where God makes none; as if the *Generation* of a *Clerick* were the *Corruption* of a *Subject*: (in this Exemption) what is this but to make the Church to destroy the State? If the Magistrate be a *Minister* ordained of God to punish Evil Doers (as this Apostle affirmeth;) then Popish Clericks that are Evil Doers can (in no wise) be exempted from his Cognizance, unless they do not acknowledge God (the Ordainer of that Power) to be a *Superior Power to theirs*. 2. Of Holy *Peter* (their own pretended Head,) 1 *Pet.* 2. 13, 14. *Submit your selves to Kings and Governours*. *Chrysostom* shews, that this Command is to all Clergymen, yea even to the very Apostles and Evangelists; and were it not so, it would be a loss unto Princes to have any of their Subjects become Clergymen, if thereby he should lose that subjection which was due to him before. But opposite to this, is that excellent Note which *Zanchy* (that Magazine of Learning) gives in his Epistle Dedicatory to his *Miscellanea*. In the Kingdom of Christ this is wonderful, that he Wills

and

and Commands all Princes and Potentates to be subject to his Kingdom, *Psal.* 2. 9, 11, 12. And yet he Wills and Commands likewise, that his Kingdom be subject to the Kingdoms of the World, *Rom.* 13. 1. 1 *Pet.* 2. 13, 14, 17.

4. As this Principle of exemption is contrary to the Doctrine 1. Of Holy *Paul*, and 2. Of Holy *Peter*, so 3. Of the Holy, Holy, Holy Christ; who Preached up that Doctrine of *Rendring to* Cæsar *the things that were* Cæsar's, *Matth.* 22. 21. 'Tis observable, that not only the Mother of our Lord (though big bellied, and so might have pleaded Exemption) goes up to the Chief City to be taxed by *Cæsar*, *Luke* 2. 1, 3, 4. but also our Lord himself (who might (above all) have pleaded his own freedom) paid his Tribute to *Cæsar*, that so *Cæsar* should not think the Gospel to be a contradiction to his Government, *Matth.* 17. 27. Yea, and at the last our Lord Christ delivered up his person to *Pilate* and *Herod*, without any words of derogation concerning their power over him, *John* 19. 10, 11. 'Tis likewise Remarkable, that Holy *Paul* made his Appeal from a corrupt Ecclesiastick Court at *Jerusalem* (which professed to know God) unto an Heathenish Civil Court at *Rome* (which knew not the Lord,) yea and that not only in Civil, but in Ecclesiastick Affairs or Offences, *Acts* 25. 8, 9, 10. For, saith he, *neither against the Law of the Jews, nor against the Temple*, (those were matters

ters of Religion) *nor yet against* Cæsar *have I offended any thing.* Just contrary do the Romanists, surely *Paul* had never Appealed to *Cæsar*, had he not believed that *Cæsar* had a Civil Power over him: But these men Appeal from the Civil to the Ecclesiastick Power, and from their own Native or Natural Prince or *Cæsar* to their King (*Abaddon, Revel.* 9. 11.) at *Rome*, in which last Circumstance of Place only, they do correspond with the Apostles Appeal, both being made to *Rome*: And that you may not want a Royal Witness to these things, King *James* (in his learned Premonition to all Kings, free Princes and States of Christendom) tells them, that this very Principle exempts almost the third part of their Subjects from that subjection they owe to them in temporal matters, *pag.* 20. Shewing also, how the very Laity (that are poisoned with their Jesuitical Principles) may plead this Exemption, and make their Appeals from their lawful Soveraign to that Foreign Power of the Pope, and so be no longer obedient than till they be fully furnished with power sufficient to resist and rebel, *p.* 115, 117, 121. 'Tis pity all Princes Read not this King *James*'s Premonition, *&c.*

5. This Royal Witness (aforesaid) lays great stress upon this Jesuitical Principle, *which makes all the Kings in Christendom to be mere Vassals to the Pope*; As if [*Feed my Sheep*] gave him so ample a power over Kings as to in-

throne

throne them or dethrone them at pleasure. *pag.* 18. This he strenuously confutes, *pag.* 22. *&c.* And *pag.* 25. he instances in the Insolency of Pope *Boniface* the eighth towards *Philip le Bel* King of *France*, called *Philip the Fair*, whom the Pope handled *coully*, writing a Letter to him with this Scornful Salutation; [*Sciat tua maxima Fatuitas &c. Let your greatest Fondness know, that we are subject to no man in temporal things.*] And after other insolencies of the Popes to this French Kings Successors, the difference grew so high (saith he, *pag.* 27.) that *Gerson* (that famous Chancellour of *Paris*, who otherwise was a devout Roman Catholick) wrote a Book [*de Auferibilitate Papa*] for taking away that [*trouble house* or rather that *trouble-world*] both from his Temporal and Ecclesiastick power; so far was he from granting that temporal Authority over Kings. To those Royal Instances of the Popes Insolencies, many more might be added, if it would not too much swell this little Book; I shall add but one more of a Popish Insolency to one of our own Kings, to wit, King *Henry* the Second, whom the then English Popish Clergy scourged with a Rod, (as his pennance for *Becket*'s death.) The Popes Legate said to the poor whipped King, [*Domine noli minari &c.*] Sir, do not threaten us, for we fear not the menaces of men, as being of such a Court which useth to command Kings and Emperours. *Jacob. Revius*

Revius de Vit. Pontif. Alsted. Chronol. &c. Oh how hath this little Horn, at the first a poor Minister of the Romish Church till *Constantine's* time, afterwards he was only Primate of the Churches in *Italy*; none took him for a Prince, no not when he began to write [*Volumus & Jubemus*] We Will and Command, *An. Dom.* 606. Then got he cunningly among the Horns, and grew gradually till he overtop'd them all; and then had he a mouth to speak these great things, *Dan.* 7. 8. As to say all Kings are his Vassals, and yet none of his Vassals are subject to Kings; (this King *James* judges Abominable, *pag.* 115.) And then was stamp'd upon the Popes Coin, [*That Nation and Country which will not serve thee shall be rooted out.*] This was the Hypocritical Language of the pretended [*Servant of Servants.*]

6. The second pestilent Principle of Popery, which makes it Inconsistent with publick Peace, (next to their owning of a foreign Power, which is enough insolent over Princes and Peasants) is this; *That no Faith is to be kept with Hereticks.* This is such a poisonful Position, that at one stroke it cuts in pieces all the blessed sinews of Humane Society, and all reciprocal duties betwixt Natural, Civil, or Religious Relations; they are altogether strangled at once hereby. Unworthily is that called a Religion (which signifies a binding to duty) that at one blow plainly unties all duties taught

mankind,

mankind, either in the School of Nature or Scripture: Yet this is a Principle of the Romish (so called) Religion; by this Doctrine all duties that Husbands and Wives, Parents and Children, Masters and Servants, Creditor and Debtor, Prince and Subject do owe one to another, are all vacated, if either the one or the other may be but reputed an Heretick. Thus their Popish Canon runs, *Hereticus ab omni jure Naturali, Civili, Politico, privatur: Zimancha's Institit. sit. 46. Sect. 74.* By Heresie a man is deprived of all his Jurisdiction, Natural, Civil, Politick, and Religious. This Position hath a Negative and a Positive part: 1. The Negative Part is, hereby Parents may be discharged from loving their Children, and Husbands their Wives, *&c.* And Children are discharged from obeying their Parents, and Wives from performing due Benevolence to their Husbands, *&c.* yet this is is not all though bad enough already. There is 2. a Positive Part of this Principle, which is, they may hate each other, hale each other to the bloody Inquision, yea Kill and Massacre, Parents their Children and Children their Parents, Husbands their Wives and Wives their Husbands, and that merely because they are Hereticks, though there be no other provocation either in word or deed, and though they have sworn never so solemnly for each others preservation, yet that Oath is [*ipso facto*] void upon that Party's appearing

pearing an Heretick; for no Faith (according to their Doctrine) muſt be held with Hereticks: Yea they do allow Subjects to murther their Soveraign (notwithſtanding all Oaths of Fidelity to the contrary) if they ſtand in their way of Hereſie (as they call Proteſtantiſm) as ſoon as opportunity ſerves, and power come into their hands, which they moſt induſtriouſly endeavour after.

7. That this is their Principle *Bellarmine* boldly affirms, [*Non licere Chriſtianos tolerare Regem Hæreticum &c.*] *Tis not lawful for Catholicks to tolerate an Haretical King, Bellarm. de Rom. Pontif. Sect.* 7. The like ſaith *Suarez* in *lib. de Cenſuris, diſp.* 15. *Sect.* 6. *pag.* 262. And *Zimancha* ſpeaks out, [*Protinus ejus ſubditi ab illius dominio liberantur,*] their Subjects are forthwith freed from their ſubjection, *Ziman. Inſtit. tit* 23. *Sect.* 11. And if ye would know who it is that frees them from their Oath of Fidelity and Subjection; *Azorius* (the Jeſuit) tells you, [*Pontificem ſe & alios poſſe ſolvere a jusjurandi lege et Religione, non videtur negandum,*] the Pope hath power (upon juſt cauſe as they judge, being a Proteſtant, to be) to abſolve from all Oaths both himſelf and all others, *Az. moral. Inſtit. cap.* 15. *Sect.* 6. But to ſtir no further in this ſtinking Dunghil of Foreign Authors, upon this poiſonful point and Principle; though many more might be named, let us ſee what our own Countrymen Catho-

licks

licks say to it in plain English. 1. *Sanders* speaks thus of all Kings in General, [*That King which will not inthrall himself to the Popes Authority, he ought not to be tolerated; but his Subjects (especially his Bishops) ought to remove this Heretical King, and to set up another as soon as they can, Sanders de Visib. Monarch. lib. 2. cap. 4.* And further he doth constantly affirm, that all Kings are so far under Bishops and Priests, that upon their obstinacy they *may be deposed by them, from that Temporal Authority they have over such Kings,*] *Idem ibidem.* And he proves that the Priests have this Temporal Authority over Kings, from the *Anointing which is poured upon the head of the King by the Priest at his Coronation,* which (he saith) doth plainly declare, *that the King is inferiour to the Priest, Sand. de Clav. David lib. 5. cap. 2.* To the same purpose our Countryman *Parsons (alias Dolman)* saith as confidently, [*That 'tis certainly to be believed, every Prince becoming an Heretick* (that is a Protestant) *doth instantly forfeit all his Power and Dignity, and that before the Pope do excommunicate him; yea and his Subjects may and ought* (if they be but able) *to cast him out of his Dominion, Philopat. Sect. 2. pag. 109.* And further he flurts out like a grave Father, [*Whosoever shall consent to the Succession of a Protestant Prince, is a most grievous and damnable Sinner, pag. 216.* To this let me only add Father *Creswel's* profound caution, [*Let Catholick Subjects be careful that they*

they have competent ſtrength in this caſe of depoſing and deſtroying Heretical Kings, otherwiſe they may do very much prejudice to the Catholick Cauſe,] *Creſw. in ſuo Philopat. pag.* 198, 199. [*Incaute nimis hic effutiunt*] he hath plaid the blab herein ſhewing at unawares, that if ever the Roman Catholicks behave themſelves peaceably under Proteſtant Princes, 'tis not for want of Will but Power.

8. Thoſe Premiſes conſidered, that Hereſie deſtroys all Oaths and diſſolves all Bonds, that the Pope can abſolve from ſubjection ſworn to, that Subjects ought to rebel againſt an heretical Prince *when they can &c.* [*ejuſdem farinæ,*] of the ſame Bran; hence came it that the *Romiſh Religion* was called (in expreſs terms) *plain Rebellion*, *Collect* in the Liturgy for Gun-powder Treaſon in King *James*'s Reign. Hence was it that both Dr. *Prideaux* and Dr. *Davenant* (both Profeſſors of Divinity) do unanimouſly make this Concluſion, that it is not poſſible for an abſolute Papiſt living under a Proteſtant Prince, and walking up to his own Jeſuitical Principles, but he muſt be an abſolute Traitor, Dr. *Prid. Sex. Hieg.* and *Selah.* And Dr. *Dav. determ.* 17 *Queſt. laſt Clauſe.* Hence, Laſtly, was it that King *James* ſaith, that the Popes Bulls and the Papiſts Principles and Practices, hath laid an everlaſting ſlander upon all Papiſts, as if no zealous Papiſt could be a true Subject to his Prince, and that the Profeſſion of the

Romish Religion and Temporal Subjection to the Civil Magistrate, were [ἀσύστατα] two repugnant and inconsistent things in themselves. These are King *James*'s very words in his Apology for the Oath of Allegiance, *p.* 28. having, himself, pushed the horned Beast with a double horned Argument, his *Dilemma* to the Pope, *p.* 27. saying; Either it is lawful for Subjects to obey their Soveraign or not: 1. If lawful, why is the Pope so cruel to his Catholicks, as to put them upon sacrificing their Lives and ruining their Families? their Blood must needs lye at his door. 2. If unlawful, why doth he not shew it? and why doth he not allow (or rather Command) his Priests not to live under such Princes unto whom they owe no Obedience? Finally, hence it is that this learned King sounds an Alarm to all the Kings in *Europe*, saying to them; Awake while time is, and suffer not (by your longer sleep) the strings of your Authority to be cut (*in singulis*) one by one, to your general Ruine, which by your united Forces, would rather make a strong Rope for the Adversary (with *Achitophel*) to hang himself, than that he should ever be able to break it: *Premonition* to all Monarchs, *p.* 3. Ye are all in the Popes fold, (though I be *extra Caulam*) and that great Pastor may lead you as Sheep to the Slaughter when he pleases. The Asses Ears must be Horns if the Lion says so, *&c. p.* 19. And what Bryars and Thorns hath the Pope

Pope in your Dominions, a third part of your Subjects being Clergymen, having Church livings from you, yet owe you no Subjection, *pag.* 21. and some of you have late proof of the Popes usurping your power: Oh suffer not this encroaching *Babylonish* Monarch to win ground of us, *pag.* 132, 134.

9. The third poysonful Principle that is Inconsistent with publick Peace, is *Jesuitical Aequivocation* or *Mental Reservation*, which are reckoned amongst the Popes [*pia fraudes*] holy Cheats, whereby his Catholicks are enabled to elude any lawful Magistrate in his strictest Interrogatories, and to evade the strongest Oaths imposed on them, with far more ease than the craftiest Monkey can slip his Collar. By this means they can violate the most sacred Bond that ever God appointed to Man for confirming Fidelity, and for concluding differences, *Jer.* 4. 4. *Heb.* 6. 16. and which the very School of blind Nature abhorred. [*Fraus non dissolvit sed distringit perjurium.*] Craft in an Oath doth not lessen but strengthen the Perjury, saith *Tully*. Hence King *James* justly calls this new Catholick Doctrine *the Devils Craft*, *Apology for the Oath of Allegiance*, *p.* 61. Judging it a very hard matter to make a fast bargain with such loose and slippery Chapmen, as could bewitch themselves out of the strictest Bonds whatsoever, (Civil or Sacred) by this way of *Collusion*, or (as they call it) *holy Fraud or De-*

lusion; And might I presume to add any thing to this Royal Testimony, (which calls it *the Devils Craft,*) I may shew where the Devil himself, shewed more honesty and ingenuity than the Jesuites, in their Doctrine of *Equivocation,* from 1 *Kin.* 22. 6,22. The sixth Verse shews, how the Devil had his *Equivocating* Oracle, [*Go up, for the Lord shall deliver it into the hand of the King:*] Yea, but of which King, oh thou quibling Oracle? 1. Whether of King *Ahab* or of King *Benhadad?* The Answer must be Ambiguous, as *Ibis, redibis, &c.* And *Aio te Æacida* (as King *James* saith right enough) they learned it from the Devil, yet the Jesuits out-do the Devil himself in their *holy Fraud,* for he calls his Equivocating Oracle in plain terms *a lying Spirit. v.* 22. *I will go and be a lying Spirit in the mouths of all these Prophets of* Baal, &c. But the Jesuits defend their *holy Fraud* to be no lying. But Mr. *Thomas Fuller* hath excellently evidenced that every Æquivocator is (at least) a secret Lyar, saying, that surely Speech is but the Copy of the heart; [*Sermo est index Animi*] and that cannot be accounted or avouched for a true Copy, that hath less in it than the Original: Such an one is a secret Lyar, as by Mental Reservations and other tricks doth deceive him to whom he speaketh, being lawfully called to deliver all the truth. Hence, saith he, it oft comes to pass,

Fuller's

Fuller's Prophane State, pag. 390.

When Jeſuits unto us anſwer Nay, *.
They do not Engliſh ſpeak 'tis Greek they ſay.

* Which in Greek doth ſignifie *Yea.*

10. The late order of the Jeſuits (whom King *James* calls [*Papa mancipia*] *Apology, p.* 76. the Popes Manciples or rather Blood-hounds, or the Devils laſt by-blow to uphold the tottering Kingdom of the Beaſt) hath found out this *Arcanum* or profound ſecret, as a *Catholicon* or univerſal Remedy and *Salve* for Catholick Conſciences: Some conceit that it was ſnak'd by a Miracle out of their St. *Francis* his Sleeve; for their Caſuiſt [*Navar*] tells of him, that being asked which way the murtherer did flee that ran by him, St. *Francis* putting his hand into his Sleeve; anſwered, he went not that way, meaning his Sleeve, *Navar tom.* 3. *cap.* 12. But whereſoever the Jeſuits ſo happily hit of it I know not, yet ſurely this new trick they have abundantly expoſed as a choice and Soveraign Unction, and whereby they can ſlip all Examinations, all Impoſitions, and all Oaths and Obligations whatſoever. Thus their caſuiſtical Rabbies teach their Novices and Diſciples: If any man or Magiſtrate do examine you, whether you did ſuch a deed or no? Though you did it, yet may you anſwer I did it not, provided you reſerve in your mind that

your meaning is, [*not at this time*] (when he asks) or *not to tell him*, or some such like Evasions, whereof they have plenty; and this they judge not only lawful but necessary. This is their general Doctrine, whereby they quite overthrow not only the nature of all humane Testimonies, but also the genuine Juncture of all Humane Societies; as famous Sir *Walter Rawleigh* (upon his History of *Joshua*'s Oath to the Gibeonites) most excellently and amply sheweth, saying: That it admits of no Evasion or distinction, neither leaves it any hole at all open to creep out at, to that cunning perfidiousness and horrible deceit of this latter Age called *Æquivocation*, that God-mocking Sin, (to swear one thing and mean another) is found among Image worshippers (which are of an Apish Religion;) they break no faith (saith he) that have no Faith to break, whosoever hath true Faith and the fear of God, dare not do so: *God will not be mocked*, *Gal.* 6. 7. *Gustavus*, King of *Sweden*, &c. Of the Jesuits, they would neither preach Faith to others nor keep Faith with others, they could play fast and loose with their Equivocations.

11. The fourth Jesuitical Principle (destructive to common safety) is, *Their Oath of blind Obedience*: 'Tis notoriously known that in all Popish Seminaries, the old Foxes [*The Fathers*] impose an Oath of Obedience upon all their young Plants and Novices wherein they

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Vow Obedience to their general Fathers in those Schools, (as those General Fathers are all sworn Vassals to their Grandfather the Pope) whatever Errand they send them they must walk and work, they must run [*per Mare per Terras &c.*] even the Devils Round, *Job* 1. 7. and the Devils Errands, and not dispute but dispatch what they are commanded without any Hesitation. This *Oath of blind Obedience* (saith that Royal Interpreter of *Revel.* 13. 16, 17. King *James* in his *Premonition to all Princes, p.* 93.) is the mark of the Beast *in their right hand*, signifying their actual implicit Obedience unto that Beast which thinks he cannot err, whatever the Pope (or under him) their Superior commands them, their hand (that hath received this *mark*) must execute their Command, though it be to Rebel against, Depose or Destroy their Natural King and Native Kingdoms, see much more to that purpose, *Idem ibidem.* All this the Jesuits are sworn to (King *James* shows) in their Oath *de cæcâ Obedientiâ*, and in the English Seminaries beyond Sea, the young Jesuits take this Oath, to wit, to return to *England* and to Convert their Countrymen and Kindred, when and as often as it shall seem good to the Superior of that Colledge, see *Fuller's Church History, Cent.* 16. *Book* 9. *p.* 92. This Oath of blind Obedience [*Jesuiticos Pontificios ad omnia Imperia, quantumvis impia, superiorum spiritualium suorum Exequenda paratissimos Reddit*]

dit] makes the Jesuitiz'd Papists or Jesuits to be ready prelled for performing all the Precepts of their spiritual Superiors, though never so wickedly hainous, for those Superiors do sometimes injoyn conceited Coxcombs, (and that under the opinion of some supererogating merit) such things as are very pernicious to Kings and Kingdoms. Alas! there is too plain proof hereof in (both) former and later years, both in this and other Kingdoms, see Dr. *Davenant determ. Quæst.* 17. *p.* 83. *circa finem.*

12. Hence it is that such swarms of Jesuits are poured in upon us out of those foreign Seminaries, which do plainly threaten an inundation from the See of *Rome*: The Royal Interpreter King *James* aforesaid, upon *Revel.* 16.13,14. (in his *Premonition to all Princes*, *p.* 96,97.) makes the Jesuits to be the *three unclean Spirits, like Frogs coming out of the mouth of the Dragon, of the Beast, and of the false Prophet.* This Sect (he saith) of unclean Spirits, were raised up for the defence of the falling Throne of Antichrist by the ignorance of its Priests, whereof few then were able to read Latin, much less to understand it: Those Spirits thus spewed out from this three-fold Authority, (Satan, Antichrist, and the Apostate Church) for defence of their Triple-Crown'd Monarch, are well likened to Frogs, for they are Amphibious, and can live in either Element (Earth or Water) Church or State; for though they

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be Churchmen by Profession, yet can they use the Trade of Politick Statesmen, *going to the Kings of the Earth, &c.* And rather than fail (that they may with less observation draw people off from Obedience, *&c.* by their subtle Insinuations) they scruple not to change their Names, to put on laick Habits, yea and undertake any Callings of Handy-craft, *&c.* either in City or Country; so that a Jesuit may be found among all Ranks of men, even from the Noble Man to the Dust Man, and of any Trade or Profession in *England*, yea in the Pulpit also, and perhaps there more especially: And yet further, peradventure among all perswasions, and that with such pretended Devotion and Affection too, as the Devil himself can scarce act his part more cunningly, *When he turns himself into an Angel of Light:* witness the Scot *Ramsden* [*A Jesuit*] that pretended himself a Convert Jew, and joyn'd himself to the Church at *Hexham* near *Newcastle*. This is *Ultimus Diaboli crepitus*, (as one calls the Jesuits) the last attempt of a daring Devil. These are the Popes Janizaries or Blood-hounds, who have a Vow of Mission and Obedience upon them, whereby they are bound to the Pope (ultimately) so as to go whithersoever and about whatsoever he sends them; yea if it be to *China* or *Peru*, *go they must*, if it be to kill Kings and to blow up Parliaments, *do it they must*. Hence happily they are called Spirits, the Spirits of Devils,

Devils or breathing Devils; never had any Conjurer more command over his Spirits or Familiars, than the great Impostor of *Rome* (as Dr. *Morton* calls him) over those unclean Frogs.

13. The fifth Principle inconsistent with Peace is, [*That the secret of a Sacramental Confession ought not to be revealed, no not for the eschewing of whatsoever Evil.* This *Bellarmine* defends in the behalf of the Powder Plotters, that thought it their Duty and Conscience (according to their Catholick Doctrine that obliges to Secrecy) to conceal that horrible Treason, and that Romish *Goliah* (*Bellarmine*) over imperiously applauds the Arch-Traitor [*Garnet*] for chusing to suffer the most bitter death, rather than to violate the Seal of so great a Sacrament, (which indeed is no Sacrament at all, as I have shewed in my *Walk of a Christian*, in *Chapter of Sacraments*) and frankly bestows upon him the Crown of Martyrdom. In this fatal point King *James* makes his Appeal to all Christian Monarchs, free Princes and States (in his *Premonition*, *p.* 124.) leaving it unto them to judge, *how damnable this Doctrine is*, and how dangerously prejudicial to publick Peace; and he learnedly shews, that though the Schoolmen (stepping up as Doctors of the Church) did marr the old Divinity of the Fathers, by mingling therewith their Philosophical distinctions, yet none of them do maintain this poysonful Position among the old School-

Schoolmen, they go no further than concealing of Names (in some cases) but not of matters, the concealing whereof may conduce to a publick danger. This, he saith, is the upstart conceit of some three or four new Jesuited Doctors, and as it is a new, so it is such a dangerous Doctrine, as no King or State can live in security, where such a cursed Position is maintained, *p.* 125. And he (with a right Royal Spirit) proves Cardinal *Bellarmine* a lyar *de facto* as well as *de jure*, *p.* 126, 127. and *Tortus lyes confuted, the third Novel Doctrine about this very point.* Indeed their Jesuit *Eudamon* teaches them this damnable Doctrine; that *such things as are told under the Seal of Confession, ought not to be revealed,* [*Nec pro Capite Regis, nec pro totius Reipublicæ salute,*] *Neither for saving the Kings life nor the whole Kingdom, Eudæm. Apolog. p.* 355. 'Tis without all difficulty to judge how inconsistent this Jesuitical Principle is with publick Peace and common Safety, and what manner of good Subjects those are, that will rather Sacrifice both the King and a whole Kingdom, than (in the least) to rescind that fictitious Seal of Confession, preferring their own idle Jesuitical Dreams before the Weal of a Common-weal, which should be the Supreme Law, as Dr. *Davenant* shows, *determ. quæst.* 17. *p.* 82. bringing in the Testimony of our *Halensis* (the Prince of Schoolmen) in this point, saying; A Priest is not bound to shut up all under his Seal

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of Confession that are revealed to him, but only those things that ought to be so, &c. [*Hæc autem sunt perpetrata non perpetranda*] these things also must be such as are past and done, and not such things as are in doing, as the hatching of Treason, &c.

14. The sixth Principle of Popery Inconsistent with Peace is, *Their Doctrine of Dispensations:* Such is the implicit Faith and blind Belief of the Romanists. 1. That their Lord, the Pope, hath no less than the creating and all-Commanding power of the Great God; And 2. That he can make any sin a duty and any duty a sin, by vertue of his Omnipotent Dispensation. As to the first of these, how hath this man of Sin *exalted himself above all that is called God*, 2 *Thess.* 2. 4. Pope *Paul* the Third, suffered himself to be blasphemously flatter'd with the Title of the greatest God on Earth, *Anno Dom.* 1540. And Pope *Paul* the Fifth, with the Title of Vice-God, *Anno Dom.* 1610. *It should have been a vitious Devil*, who was called the Defender of the Papal Omnipotency: Yea *Hostiensis* the Canonist (*cap.* 4.) saith, the Pope can do more than God; he cannot only make something of nothing, but of wrong he can make right, and of Vice he can make Vertue; see *Bellarm. de Rom. Pontif. lib.* 4. He can excommunicate the very Angels, as to the second he can *dispense* not only with the Law of Nature and of Nations, but even with the word

of

of God it self, when the Pope sets and sends out his Bull, commonly he concludes thus: [*Non obstantibus constitutionibus Apostolicis &c.*] The Ordinances of the Apostles and all things else to the contrary, notwithstanding the Popes Interpretation (though never so cross to the Text) must be (saith *Hosius*) [*ipsissimum Dei verbum,*] esteemed the very word of God; so that 'tis no matter though God command Subjects to obey Rulers. If the Pope say they shall not and give a dispensation, 'tis enough, this *Bellarmine*'s answer to King *James*'s *Apology* defends, and all Jesuits say the Pope hath power to dispense with duty: Is this consistent with publick Peace?

15. To all this may be added the Popes giving dispensations to his Catholicks in Protestant Kingdoms and Common-wealths, to take any Oath of Fidelity with this Qualification, [*Rebus sic stantibus, et dum vires deerint,*] that is, while you are unable to cast off the Yoke; (this was done both in Queen *Elizabeth* and King *James*'s Reign,) but when there is a fit opportunity, then the Popes Alarm to his Champions is,

Utere jure tuo (Cæsar) *sectamque Lutheri,*
Ense, Rota, Ponto, Fumbus Igne neca,

That is, when you can do it, my dear Sons, *Root out* this cursed Sect of the Lutherans, *torment*

them

ture them upon the Wheel till you *pull Limb from Limb*, *run* them through with the *Sword*, *drown* them, *hang* them, *burn* them, as if any one of these were not enough to these bloody Papists, but all these must be done to them, especially the last which the Jesuits learned from their Father *Ignatius*, as *Beza*'s Epigram upon them shows,

——*Pater est Ignatius ille,*
A te, cui admixto nomen ab igne dedit,

Ignatius begins with *Ignis* which signifies [*Fire*] hence Jesuits are Firebrands in all Lands, *Melchior Adamus p.* 233. *part* 2. *and* 573. on *Hemnitius*: *Nihil non per fasque nefasque tentare solent*, Dr. *Humphrey* at large, *pars* 1. *Jesuitismi*. I might add how the Pope dispenses with his very Priests to marry (contrary to their Canons and Constitutions) only to secure them from justice, by being discovered to be Priests, Fryars, Jesuits, in their single life, Bishop *Jewel*'s defence of the *Apology*, *part* 2. *c.* 8. *divis.* 3. *p.* 188. to 195. Yea, and Mr. *Prin* shews how the Popes will dispense with any thing (almost) to avoid the lash of the Law, in his *New discovery of Romish Emissaries*, *p.* 19, 20, 21, *&c.* Insomuch that it was a watchword (in Queen *Elizabeth*'s time) by Pope *Gregory* the thirteenth. [*My Son, give me thy heart,*] that is, [Be but a *Papist* in *heart*, and then go to Church, *swear*, *dissemble*,

d. ffemble, do what you list, *&c.*] If the Devil can but get the heart 'tis enough, and so it is with the Devils Vicar and eldest Son, that Son of Perdition; who knows not that there be amongst us (by vertue of this dispensation) Monthly Popish Protestants and protesting Papists, such as are [*Moon Calves*] of a Lunatick Religion, and [having *fidem menstruam*] a menstruous or Monthly Faith, that waxeth and waineth with the Moon, to wit, such Roman Catholicks as go to Church once in the Month, (more for *fear* of the Law than for love of the Gospel,) and even then have more than a Months mind to be out of the Church again.

16. The seventh Principle of Popery inconsistent with publick Peace is *their Doctrine of Canonizing Saints*, as if their Almighty God (the Pope) had any power to make the Devils deviliſhest Traitors on Earth, Christs glorioussest Martyrs in Heaven. Histories abound in this, the Pope highly honors the Traitor that murther'd *Henry* the third King of *France*, for that high and honourable Act, far above (as he saith) that of *Judith*'s murthering *Holofernes*; 'twas a great and good Act, and done by the Assistance of Almighty God, *&c. Christus* 5*tus* Panegyrick upon this Murther. The like honour had the young Knave (as King *James* calls him) that murthered his Successor, *Henry* the fourth of *France*, the Pope deluding all such Traitors with the hopes and promise of

of Salvation for such high, meriting, and supererogating Villanies, King *James Premonition*, *p.* 104. and his *Apology*, *p.* 67. And he tells you how *Garnet* and *Oldcorn* (two Priests hanged at *Tyburn* for the Powderplot) were yet Registred among English Martyrs; as if Treasonable Practices should be accounted works of eminent Piety, *Premonition p.* 122. And he challenges *Bellarmine* to tell him [whereever did the Pope call any of those Traitors (that escaped) to an account, or punished them for it.] This the Pope is so far from, that he promises to make them Roman Cardinals if they lived, or Canonized Saints if they dyed by their design, *Apology p.* 67. they must be Martyrs for the Faith, and their Blood must work wonders, *&c. Premon. p.* 122. Hence he denounces Gods wo against them, from *Isa.* 5. 20. *for calling good evil and evil good*; shewing withal, that no Princes in *Europe* can be safe, while the Pope Patronizes such Treasonable Practices, and if the Moralist may be trusted, [*He that Commends them, Commits them* :] The Pope contracts all the guilt of those Treasons upon himself, (as of the Parisian Massacre, by granting a Jubilee at the News,) and to be painted in his Palace) altogether unlike Godly *Jacob*, that cryed, *Oh my Soul, enter not into the secrets of those bloody Men, Gen.* 49. 6. *Cursed be their Anger that was both crafty and cruel*: But 'tis blessed of the Pope, *Garnet*'s Picture is set up among

among the Saints in the Jesuits Colledge at *Rome*, a Saint abroad is that chief Powder-plotter at home; and while the Pope justifies, Approves, and Applauds such Treasons, the publick Peace can never be safe, but those Snakes (if warm in our Bosoms) will certainly sting us as soon as they have an opportunity; while the Pope hugs Traitors, no King can be safe from Treason, saith King *James*.

CHAP. VII.

The Seventh and last Property is, Its Irreconcileableness to the Protestant Religion.

1. THe Romish Religion is (in the seventh place) Irreconciliable to the Protestant (which is the true Ancient Christian) Religion: I am not ignorant that there have been some Pontificians, or (as the word signifies) *Bridge-makers* on both sides, that have endeavoured to make a passage over to each others Religion. On the Popish part, *Cassander* and the Cassandrian Papists, which are the French, who are far more moderate Papists than the Spaniards and Italians are; for they would never yet receive the Confession of the Council

of *Trent*, nor the points of the Popes Infallibility, or his power over General Councils, or over the Churches and Bishops of other Nations: Upon the mixture of the French and Englisn Blood, *Franciscus de sancta Clara (alias Davenport*, that quirking Scotist) makes a strong Essay to reconcile the thirty nine Articles of the Church of *England* with the *Trent* Council, for so high must he have us to go, or he can admit of no reconciliation. 2. On the Protestant part, *Hugo Grotius* (a man of great Learning) who being imprisoned for the Arminian Commotions in *Holland*, yet escaping (by being carried out in a Trunk) became the Suedes Ambassador to the French King, and there was influenced by the Jesuits (his great Familiars) to undertake the Reconciling of Papists and Protestants in a Calsandrian Popery, and this he doth with all his might. Hereupon he publishes *Cassander* with his Notes, and writes his *Vote for peace*, wherein he pleads for [μεταστοιχείωσιν] or transelementation, in favour of the Popish Transubstantiation) and says that [Ἀρτόλατραι] or *Bread worshippers*, are no more to be condemned than [Κιβωτολάτραι] or *Ark-worshippers*: Therein also he rails against *Calvin*, and defends that Saints departed do know our Affairs on Earth, as *Elisha* did *Gehazi's*: And as *Ezekiel* (in *Chaldea*) did know what was done in the Temple at *Jerusalem*: What was all this but a *pleading for Baal?* (whom *Gideon's*

deon's Father would have to plead for himself) Insomuch that the Dutch Divines (in their *Synopsis purioris Theologiæ*) say with one consent, [*Quod Hugo Grotius papizat,*] that *Hugo Grotius plays the Papists part* therein; he endeavoured to reduce us to the *Trent* Council, though not to the Opinion of their private Doctors.

2. Such *Bridg-makers* as these have been amongst us some considerable time, who would have made passage over to receive the Romish Religion into their Bosoms, as the only way of Patronizing Unity and Antiquity: To cross this Project famous Mr. *Perkins* wrote his *Reformed Catholick*, which broke the design of *Reconciling* in his day, and conjur'd down that cursed Spirit. But alas! that *unclean Devil* is raised up again in our day by the charms of the man of Sin: I have sometime wondred at Bishop *Bramhal* (who had excellently told Monsieur *Melliteirs*, that their Romish Church had 1. Error in her Faith, 2. Idolatry in her Worship, And 3. Tyranny in her Government, and as excellently also that *Truth must not be sacrificed for Peace,*) yet should hold the Pope to be *Principium Unitatis* to the Catholick Church, and that the Romish determinations might stand, excepting those of the last four hundred years, p. 7, 8. And there be many others (as Reverend Mr. *Baxter* shows, that be Protestant Reconcilers) who do condescend thus far; But, saith he, the Grotian Papists go farther, making

king the Church of *Rome* the Miſtreſs of all other Churches, and the Pope to be the Univerſal Head, as *Thorndike*, *Pierce*, and others, that defend *Grotius*, who ſpake things [*Meliterio Conſona*] that the Romiſh Faith was [*Vera & Sincera*] true and ſound, ſee Mr. *Baxter's Preface to five Diſputations*, p. 31. and *Saravius's* Character of *Grotius*. But if we well conſider the four abominable things in that Church, (as Dr. *Boys* in his *Poſtils*, *fol.* p. 787. calls them,) to wit, 1. Her unlimited Juriſdiction derogatory to all Princes. 2. Her inſolent Titles, prejudicial to all Paſtors. 3. Her corrupt Doctrine injurious to all Chriſtians. And 4. Her filthy Life deteſtable to all men: It will confirm us that Biſhop *Hall* was in the right, when conſidering her Principles and Practices, he wrote his [*No peace with Rome.*]

3. Notwithſtanding all the endeavours of former and latter Reconcilers, yet there is ſuch a [μέγα χάσμα] or *great Gulf fixed*, (as that in *Luke* 16. 25.) by the *unmovable* and *immutable decree of God* betwixt Papiſts and Proteſtants, as there is 'twixt *Light* and *Darkneſs*, 'twixt *Truth* and *Falſhood*, ſo that no Bridge of Reconciliation can be made over it. Not unlike to that vaſt hollowneſs of the Valleys, betwixt thoſe exceeding high Mountains (that *Cambden* ſpeaks of) in *Merionethſhire* in *Wales*, whoſe hanging tops come ſo cloſe together, that Shepherds can audibly talk together from the tops of them,

them, and yet will it be a days Journy before they can meet personally to embrace one another. Thus, upon sound and solid search such will be found that grand distance and remoteness 'twixt the *Popish* and *Protestant Religion*, (how nere soever they seem to be represented, by the false glasses of our Reconcilers, and tending to an Accommodation) that they can never be rightly Reconciled no more than *Aaron*'s Rod and the Magicians Rods, until the former of *the Rods have swallowed up the latter*, *Exod.* 7. 12. The real Rod did swallow up the seeming ones, and the true Christian Religion will swallow up the Romish, (that only seems to be Christian but is indeed Antichristian, a mere delusion and Phantasm) as Christ *swallowed up sin and death in victory*, 1 *Cor.* 15. 55. And though *De Clara*, *Grotius*, *Cassander*, and others do seem to make fair proffers, yet these be more of the nature of *Baits* than *Gifts*, especially seeing they have no Commission from the Church of *Rome* to treat; and therefore, (should their Offers be accepted as some would gladly do) yet the Romish Church would not look upon her self as bound to pay their promises. Mr. *Fuller* further saith, though we should go ninety nine steps to meet them, yet the Romish Church will not vouchsafe the *odd one step* to meet us, *Full. holy State*, *p.* 57. Besides this I add, though the *Church of Rome* would reconcile, yet sure I am, the *Court of Rome* will never do it.

4. 'Tis therefore no better than a *labour in vain*, to undertake any Reconciliation with *Rome*, who will have either all or nothing: If not the Church of *Rome*, yet the Court of *Rome* abhors all Accommodations. Hence some of great Reading and Judgment doubt not to say, that our late Civil (uncivil) Wars, were promoted by the Popes Influence, merely for *breaking* the *Project* of Reconcilement that then was on foot; for had that design been successful, the Pope (who will have all and will be absolute, *the way of Peace he knows not* and hates) would have been safe no where: And therefore 'tis not improbably said further, that King *Charles* the First was wickedly murther'd by the Popes Instigation, lest he and the French King, together with *Christiana* (Queen of *Sueden*) should have constrained the Pope (by means of such an Accommodation endeavoured) to have lour'd his Top-Sail. In fine, 'tis as unpracticable to Reconcile them as it is to Reconcile God and *Baal*,

[*Quàm malè inequales veniunt ad Aratra Juvenci.* Ovid. Epist.

How can any Concord be 'twixt *Christ and Belial*; *an Ox and an Ass* might not be coupled together under the Law, *Levit.* 19. 19. upon which Scripture the Doctors of *Doway* give this notorious Note: Here (say they) all participation

pation with Hereticks is prohibited, and they have no better mind to an Accommodation, than to a Participation with us.

5. If we then seriously consider 1. The vast Opposition of the Popish Religion to the true Christian Protestant Religion, almost in all the fundamental points of Christianity, as Reverend *Beza* shows at large in the End of his *Confessio fidei Christiane*, from *p.* 263. to 357. Almost an hundred Pages doth that learned Man write to shew how the Romanists deny all truth, concerning God in his Attributes, Christ in his Offices, Mans Fall, Law, Gospel, Faith, Works, Sacraments, Ministry, *&c.* none of all which (he shews) they do know aright. 2. Considering the Architects or Arch-Master builders of this *Babel* are Jesuits, who make Princes find them Materials, perswading them that their work is designed *for the House of their Kingdom, and for the Honour of their Majesty:* Many hewers of Wood and drawers of Water they have, and such as tread Mortar also, and rather than their Mortar should be over dry, they will have the blood of Hereticks to mingle it. This cursed Faction of the Jesuits is a most agile sharp Sword, whose Blade is sheathed at pleasure in the Bowels of every Commonwealth, but the handle of it reacheth to *Rome*. They are uncessantly sollicitous every where, (as if *ubiquitarians*) to subdue all to the Pope, and the Pope to themselves. 'Tis a thousand

pityes that such a sweet Name as *Jesu* is, (*who went about doing good, Act.* 10.38.) should be put upon this Viperous brood, *who go about doing evil, those Sons of* Belial *shall be all of them as Thorns thrust away, because they cannot be taken with hands*, saith holy *David*, 2 *Sam.* 23.6, 7. How then can our Reconcilers *handle* those untractable Thorns (that have been *pricking Bryars* and *grieving Thorns* in the sides of all Nations where they come, they are fitter for burning than for building withal, as they are doomed, *Revel.* 19.20. *Heb.* 6.8. *Josh.* 4. 13. And suppose they could *handle* them, still *Having* is not *Holding*; what hold can they have of those Monkeys that slips on a Collar for their *Masters pleasure*, and slips it off again for their own. 3. Considering their Master the Popes Insolency, that can never condescend that so much as one stone should be stirred out of his *Babel* Tower, lest his yielding to the removal of that Stone, should endanger the fall of the whole Fabrick of his Papal Dignity, or at least shake it. These and many other Considerations, do render Reconciliation no better than a *Labour in vain.*

6. Yet these are the Jesuitical Engines to reduce *Britain* to *Babylon*, those restless Spirits the Jesuits (sent of God (as they say) to withstand *Luther*, who was sent of the Devil to withstand the Pope) leave no Stone unturn'd to promote the Catholick Cause, to which they

are

are ſworn Swordmen, and

[*Flectere ſi nequeunt ſuperos Acheronta movebunt,*]

If Heaven will not be perſwaded to become propitious to them, but the God of Heaven will needs turn Lutheran, (as ſome of them moſt blaſphemouſly ſaid, when his Stars fought in their courſes againſt their Spaniſh invincible *Armado*) they will then conjure up all the Devils in Hell with *Beelzebub* their Prince to aſſiſt them with Auxiliaries, and therefore have they been the dread of Nations, entertaining them more out of fear than Love, as Dr. *Humphrey, de Jeſuitiſmo*, at large demonſtrates: Yet what *Vegetius* ſaith of Chariots armed with Sithes and Hooks, (*lib.* 1. *cap.* 24.) will be every day more and more applyed to the Jeſuits, [*At firſt they were a Terror, but afterwards a Scorn.* Their diſſembled Sanctity is double Iniquity, when thoſe cunning Gameſters cannot play their Game at firſt for an abſolute Alteration, yet then (from pretended Sanctity) they do influence ſome brackiſh Divines amongſt us, (ſuch Rivers as run nearer the See (of *Rome*) the more brackiſh they become) and by theſe they bid fair to win their Game by a plauſible Accommodation: And thoſe Moderators (for a Correſpondency with Popery) would make a goodly ſhow were there no Bible; but were they the wiſeſt men in the World,

World, and should live to the Worlds end; they would be brought to their Wits end, before they could Accomplish this Works end, to make a Reconciliation betwixt Christ and Antichrist, betwixt Papist and Protestant.

7. Besides, what would those men shake hands withal? do they consider that *Popery* is but a *Patchery*, a confused heap of Trash and Trumpery; so that what *Josephus* said of *Appian*'s Writings, that they were [ψεύσματα συγκυτικα an *Hodg podg* of *Shameless Untruths*, a stinking *Dunghil* of Lyes; and what *Livy* said of *Hannibal*'s Army, that it was made up [*ex Colluvie omnium Gentium*] of the very Scum of all Nations. The same may be said of the body of Popery, 'tis but a *Patchery* of *Judaism*, *Paganism*, and *Heresie*, devised and compounded *secundum artem Satanicam*, prescribed and made up according to the Devils Art, as Dr. *Whitaker*, Dr. *Morton*, Dr. *Willet*, and many others do largely show; and Dr. *Reynolds* (*de Idolatria*) doth prove it rank Idolatry so unanswerably, that their own *Weston* said it made his *Head ach* to read that Book: Oh, that it might make not only the Heads, but also the Hearts of those Reconcilers to ach, when they so much as but think of shaking hands with Idolatry, and of *loving* those that hate the Lord, (as all Idolaters do, *Psal.* 139.22.) and in *helping those ungodly ones*, which ought not to be done, 2 *Chron.* 19.2. Popery is the most fatal Heresie

Hereſie that ever was in the World, and hath had the longeſt Reign, and is no more but the *Botch of Ægypt* or Plague-ſore of the old Church of *Rome*, (which once flouriſhed in the Faith) and who dare *touch ſuch an unclean thing? 2 Cor.* 6.17. The genuine Notion of Popery now is *Apoſtacy*, the Mother of it is *Infallibility*, and the two Daughters be *Implicit Faith* and *Blind Obedience*; and *Theodoricus Vriac* (one of *Rome*'s good Sons in *Germany*) complains thus, *An. Dom.* 1414. That the Church of *Rome* was degenerated, of *Gold* was become *Silver*, of *Silver Iron*, of *Iron Earth*; [*Quid ſupereſt niſi ut Stercus abiret*] what remains, but that of *Earth* ſhe would become *Dung?* This ſhe is become already (ſince his day) and ſtinks above ground, now rotting in its own Slime. Oh, then what kind of handfuls would thoſe Reconcilers have, that deſires and endeavours to take hold of her in their Accommodations: The Kings of the Earth *ſhall burn her* for an *old ſtinking Bawd*, *Rev.* 17.16. She hath been *Carted* already and ſhame is come upon her; 'tis ſtrange that any ſhould be found under ſuch ſtupefactions as to be *Courting* this Whore, that for her ſhameleſs Filthineſſes hath ſo long been *Carted*.

8. Thus 'tis made manifeſt that no Reconciliation with *Rome* can be made [*de facto*,] 'tis not practicable or poſſible, the Romiſh Religion is not Reconcilable, being as inconſiſtent with Truth as *Dagon* with the Ark; neither

ought

ought any Accommodation to be made with it [*de jure*] 'tis neither lawful nor expedient, if (together with the Premiſes) thoſe following Arguments be well weighed. As 1. We ought to ſay with *Zerubbabel* and *Joſhua* to thoſe Romiſh Samaritans, [*Ye have nothing to do with us, to build with us, but we our ſelves together will build, &c. Ezra* 4.2,3. That the Romaniſts are Samaritans, Mr. *Hilderſham* upon *John* 4. p. 36. excellently ſhows, ſaying, They Reſemble them moſt in Adoring Saints as they did St. *Jacob*, they ſay (juſt in the Samaritan Language) St *Peter* gave us this Authority, as they ſaid St. *Jacob gave us this Well*, *John* 4. 12. And thoſe new Samaritans ſay as the old did, [Are the Founders of your Religion greater than our St. *Peter*, (*greater than our* St. Jacob,) that gave us this Religion? But it doth appear, *Jacob* gave no ſuch Well, and *Peter* no ſuch Religion as they boaſt, *Hilderſh.* on *John* p. 37. Thoſe Samaritans were a kind of *Mongrels* in *Religion*, 2 *Kin.* 17.24,32,33,34. *They did and they did not fear the Lord*, their Religion was a *Gallimaufrey*, a mixture of *true* and *falſe*, which is as good as none, for God will not divide with the Devil Hence the *Jews muſt have no dealing with the Samaritans*, *John* 4. 9. And they were called the Jews Adverſaries, *Ezra* 4.2. having the diſeaſe called [*Noli me tangere*] upon them. Hence 'twas anſwered them, [*Ye ſhall not build with us, &c.*] They craftily offered

offered their Coſt and Pains, that mingling with them they might foment differences amongſt them, and ſo ſtop their work; as the Jeſuits now turn Lutherans, building with them ſeemingly, but blowing up the Strife 'twixt them and Calviniſts really.

9. The ſecond Argument, *Our running from* Rome (and not our running to it in plauſible Reconciliation) *is our duty*; 'tis our Obedience to Gods Call and Command, *Iſa.* 52. 11. *Rev.* 18. 4. *Run out of her my people, and partake not of her Sins, leſt ye alſo partake of her Plagues.*

[*Eſto procul Româ qui cupis eſſe Pius.*]

Flee from this Myſtical *Babylon*, as you would a Peſthouſe; the cauſe of our running from *Rome* lyeth (ſaith learned *Perkins*) in her ſelf, namely the Cup of Fornication and of all Abomination that the Whore holds in her hand, *Perk. Prolog.* to his *Reformed Catholick*. To this a Cloud of Witneſſes might be added, all unanimouſly holding out *that this is our duty*, and that upon *pain of Damnation*: ſee *Wootton's Run from Rome* at large. The Command of God is upon us in reſpect to this Myſtical *Sodom* (as was upon *Lot*, *Gen.* 19. 17.) *Look not back or behind thee, neither tarry in all the Plain, but flee for thy Life.* Alas! thoſe Reconcilers both look behind them and loiter in the plains of *Sodom*, in their Caſſandrian Enterpriſes; *and there-*

therefore may justly expect to be turned into Pillars of everlasting Shame and Obloquy, as *Lot*'s Wife. The third Argument in short is, [*that played both to depart*] *She turned her* about and she was turned, so may they be; we must neither *turn towards them* nor *return to them*; for the Command of God is upon us that was upon *Jeremiah* [*Let them Return to thee but do not thou return to them, Jer.*15.19.] Now Conformity (in some cases) is certainly the Christians duty, *Be not Conformed to this World, Rom.* 12.2. That is, to the corrupt Customs and Courses of it, yea and in such cases as Gods Prophet stood in, God will not have him to Chime in with Idolaters as the false Prophets did, but, saith the Lord, let them Conform to thee, and do not thou Conform to them; no nor meet them in the half way as our Reconcilers do. The fourth Argument, we may *not halt betwixt two Opinions, 'twixt God and Baal, 1 Kin.* 18. 21. *How long will ye halt, &c.* Those halters sprung from halting *Jacob*, that halted upon *his Thigh as he passed over* Penuel, *Gen.*32.31. So such Halters may be found among those that pass over a profession of the Protestant Religion, who deserve not to carry the Blessing as *Jacob* did, notwithstanding his halting, but rather the *Halter* for being mystical Halters, in so far gratifying the man of Sin as to offer a Reconcilement. Blessed *Bradford*, Martyr, could say with *Elijah*, If God be God follow him, but

if

if *the Mass be God*, let him that will, *hear it, see it, be present* at it, and *go to the Devil* with it, *Act* and *Monum.* upon *Bradford* and others.

10. The fifth Argument, *The Ark and* Dagon *cannot stand together*; the Philistins *brought the Ark of God into the House of* Dagon, *and set it by* Dagon, *&c.* 1 *Sam.* 5. 1, 2. Behold, *Dagon was fain upon his Face, &c. v.* 3, 4. As if he had been bowing to the God of *Israel.* as if he had heard the Psalmists, [*Worship him all ye Gods,*] they endeavour their Consistency the second time, and then *Dagon*'s fall was more fatal. He breaks off his Head the Seat of Wisdom, and his Hands the Seat of Power, and then he lyes upon the Threshold to be troden under Foot, (by his Worshippers at their entrance into the Temple) as if no better worth, being unsavory Salt and a Dunghil Deity, *v.* 4. Surely they wanted the wisdom of our Reconcilers to study out some handsom Accommodation, and not have said, [*The Ark of God shall not abide with us, v.* 7.] They might have taken up the Controversie, and never have cryed [*What shall we do with the Ark of God? v.* 8.] They would have taught it the *Rule of good Fellowship*; but assuredly, had those Philistins happily hit upon saying, [Away with *Dagon*] instead of [Away with the Ark] and said to their Idols [*Get ye hence, Isa.* 30. 22. *What have we any more to do with* Dagon, that cannot save himself much less us.] They had been wiser than

than our Reconcilers that will keep both. The sixth Argument is, *We should not be unequally Yoked*, (as aforesaid) for what *Fellowship hath Righteousness with Unrighteousness?* and what *Communion hath Light with Darkness? And what Concord hath Christ with* Belial? Or what part hath he *that believeth with an Infidel?* And what *Agreement hath the Temple of God with Idols?* 2 *Cor.* 6. 14, 15, 16. These are the Apostles serious Questions, all which he implicitely answers in the Negative, as appears by his Inference, *v.* 17. *Wherefore come out*, saith he, *from among them, and be ye separate and touch not the unclean thing, and I will receive you*, and I will be a *Father to you*, and ye *shall be my Sons and Daughters* saith the *Lord Almighty*, *v.* 18. But those profound Reconcilers (as if they had a knack beyond the blessed Apostle, yea a reach above the only Wise God himself) do cry [εὕρηκαμεν] with *Archimedes*, as if they had found out the *Arcanum* or deep mystery ('tis surely of Iniquity) to answer all those Apostolical Questions in the Affirmative, having invented an Art (diabolical no doubt,) whereby to make an happy Composition of things diametrically, contrary, notwithstanding the Philosopher's Maxim, [*Contraria sese mutuò expellunt a suo susceptibili*] Contraries cannot consist together at the same time in the same Subject: They can do Impossibles by their God Almighty the Pope above the True God, and have found out the

the North East passage to the West *Indies*, a shorter way to get into Gods Bosom as Sons and Daughters, than ever either the Apostle (though wrap'd up to the third Heaven) or God himself thought of; and so it is indeed.

11. The seventh Argument (as the other following) I shall not thus enlarge upon, seeing this Tractate (intended only as a little Manual) swells beyond expectation: 'Tis this, if Christ say, *Every Plant that the Father hath not Planted shall be plucked up*; then Reconcilers ought not to establish such Plants (by seeking to twist Truth with Falshood) yea and to transplant them into our Native Soil, which hath been either too hot or too cold for that Southern Plant: Christ saith so, *Matth.* 15. 13. and Popery is so, is obvious to every man that hath his Eyes opened with Christs Eye-salve; God never planted it by his Divine Institution, nor watered it by his Divine Benediction; 'tis not *the Planting of the Lord, a Tree of Righteousness*, *Isa.* 61-3. but 'tis rather of the Devil's Planting and Watering, which never prospered in any Land without being watered with the Blood of Saints and Hereticks. The eighth Argument, If *John* (divinely Inspired) called *Rome* aright, a *Whore*, a *great Whore*, as if [*Meretrix Meretricissima*] worse than *Thais*, *Lais*, *Phryne*, *Messalina*, or Pope *Joan* her self, (whom God permitted to Climb that Chair when the Popes were most busie to subject the Kings of

the Earth (as Vassals) to the Triple Crown, that he might point out to them this Mother of Harlots) *Revel.* 17. 15. Then *this holy Mother Church* (so called in the same sense that Hebrews call Harlots holy) must have a *Bill of Divorce*, *Hos.* 2. 2. *Isa.* 50. 1. and not a *Diploma* for *Reconcilement*: The Sons of that Church should plead with their Mother, [*Qua gremium nemini claudit*] (which opens to all that will be her Paramours, and let her sit upon their Consciences) to put away her Whoredoms before Reconciliation, *Jer.* 3. 1, 20, 22. She must *first Repent*, and then (with God) *you may Reconcile.*

The ninth Argument, *If Babylon be fallen*, as certainly it is in Gods decree, *Revel.* 18. 2. and that with a *double Fall*; then 'tis both unreasonable and unseasonable for any Reconcilers, to lend their Shoulders for supporting that which God will have to fall, *who hath resisted his Will*, *Rom* 9. 19. *Rome* shall fall *certò, citò, & penitus*, certainly, speedily, utterly: Their own Jesuits, *Ribera*, and *Corn. a Lapide*, confess it: Yea *Cotton* the Jesuit acknowledges 'tis now falling, for (he saith) the Popes Authority is incomparably less than it was, and that now their Catholick Church is but a diminutive; and *Bellarmine* saith also, that ever since the Pope hath been called Antichrist, the Church of *Rome* hath been losing ground as before: Yea, 'tis evident what a cold Sweat lyes upon

upon the Limbs of the Beast, from the growing greatness of the Protestant Religion,

Roma diu titubans variis erroribus ultra,
Corruit, & Mundi desinit esse Caput.

And had those Reconcilers the Shoulders of *Sampson*, they cannot shore up this falling Temple of *Dagon*.

12. To those Scripture Arguments I might add many more had I Room for it. As the tenth Argument. Those Reconciling Modelators would set up a *Linsey Woolsey Religion*, and would sow Gods Field with *Miscelane* or *mingled Seeds*. *Levit.* 19. 19. and would teach to swear by *God and* Malcham, *Zeph.* 1. 5. The eleventh Argument, That which ought to be *rejected* and *Renounced*, ought not to be *Reconciled* to; but Popery ought to be so because of its Heresie, *Tit.* 3. 10. 2 *ep. John v.* 10. *Leprosie* in the *Head* made the Leper *utterly Unclean*, and to be *thrust* out of the *Camp*, *Levit.* 13. 43, 44, 45. Yet those Reconcilers would not have such Lepers to live alone, they dare adventure among them, or meet them the half way: The twelfth Argument, if such as have only a *Form of Godliness*, but *deny the power* of it, must (according to Gods Command) *be turned from* 2 *Tim.* 3. 5. then they ought not *to be turned to* by way of Reconciliation; but the Romish Church hath only a Form, *&c.* The thirteenth Argument,

If Hatred be the Affection that is *due* to the *Romish Church*, then 'tis not Reconciling Love; but the Antecedent is true, *Revel.* 17. 16. *They shall hate the Whore.* The fourteenth Argument, If we must *beware the Leaven*, see Dr. *Humphrey* (of this Leaven) his Conclusion *ut supra*, of the Pharisees, *Luke* 12. 1. then we may not embrace it, &c. To all these Scripture Arguments, some Reasons may be adjoyned, As 1. If she be Incurable no Reconcilers can mend her; and she is so, as Infallible, (so she calls her self) and says she cannot err: *Peter* should not have said [*I perceive now, &c.*] *Act.* 10. 34. Should she yield up one pin of her Opinion to the Reconcilers, she loses her Pillar of Infallibility. 2. She is Irreconciliable to her self, such discord 'twixt Thomists and Scotists, &c. so that their own *Bimius* (who was employed to take it up,) saith, the foundation of their Faith was shaken thereby; then less Reconciliable to those Reconcilers. 3. Religion is a brittle thing, 'twill break (saith Dr. *Preston*) not bend, it cannot be Accommodated to those Reconcilers, Dr. *Prest. Pillar and Ground*, p. 16. 4. All Protestants protest against it, so not to Reconcile to it. 5. Who dare take this Beast, this horned Beast into his Bosom? 6. So long as the Pope hath *Paul*'s Sword as well as *Peter*'s Keys, he scorns it. 7. He will not write in black but in Blood, as *Draco* did, concluding all his Arguments in *Barbara* and *Ferio*, or Blood-letting.

THE

THE CONCLUSION.

THus I have drawn a ſummary Repreſentation of the ſeven curſed Characters of the Romiſh Religion; that, as by the Print of *Hercules* Foot, was gueſſed the Stature of his whole Body; ſo by this ſcantling Landskip or *Compendium*, all ſober Minds may judge whether this be a Religion ſafely to be embraced, by any true Engliſhman, that truly deſires to be *holy here* and to be *happy hereafter*; ſeeing it is a Religion which is,

1. *Superſtitious*, and who *will*, *can*, or *dare* forſake the *Subſtance* for a mere *Shadow?* He that makes a Bridge of the *ſhadow* of a Tree, ſhall be ſure to fall down into the Deep.

2. 'Tis *Idolatrous*, and who *may*, *can*, or *dare* own its Dunghil Deities, which provoke the *Great* and *Terrible God* to the higheſt Jealonſie againſt Man; as the ſecond Commandment (which the Romiſh Catechiſm leaves out

as none of the Ten) plainly declareth.

3. 'Tis a *Bloody* Religion: The Romaniſts would *eat up Gods people as Bread*, *Pſal.*14.3. and they would *tear in pieces* as if there were *none to deliver*, *Pſal.*50.22. But bleſſed be the Lord God of Mercy, when *thoſe wicked ones* (our Enemies) *came upon us to eat up our Fleſh*, *they ſtumbled and fell*, *Pſal.*27.2. Had thoſe bloody Romaniſts any power over our *Bodies*, they would ſend away our *Souls* in *Chariots of Fire*. Their own Bannes ſpeaks plainly, ſaying; Engliſh Papiſts are excuſed for not Rebelling, *only becauſe they have not ſufficient ſtrength*: God Almighty grant they may ever want it: *Curſed is their wrath for it is Cruel &c. Gen.*49.7. Every true lover of the Land of his Nativity, ſhould hate this *Religion* as *Rebellion* it ſelf, the very *Collect* (for Gunpowder Treaſon day) calls that *Religion* no better than *Rebellion*. Yea, 'tis a Religion that is not only *cruel* to others that *oppoſe* it, but alſo to themſelves that *profeſs* it, putting them upon Whippings, Scourgings, and ſelf-Macerations, like to thoſe *Prieſts of Baal*, *who cut and ſlaſhed their own Fleſh*, 1 *Kin.* 18.28. How *may*, *can*, or *dare* any good man love this Religion?

4. 'Tis *Deſperate and Damnable*, its whole Doctrine is a Doctrine of Deſperation, and can never afford any ſolid comfort to any Sinſick Soul; becauſe it ſends them to *Hopher* and *Arpad*, (Rivers of *Damaſcus* or *Babylon*) to wit,

wit, unto their Pennances and Pilgrimages; it ſends Souls from *Chriſt* to *Works*, from *Scripture* (which they do ſcornfully call, *Ink and Paper-Divinity*) unto Tradition, *&c.* Thus Popery (which is but a foppery) altogether walks (like the unclean Spirit wherewith ſhe is poſſeſſed, *Matth.* 12. 44.) *in dry places*, and is not only cruel to the *Body*, (as before) but 'tis no leſs to the *Soul*, by its leaving it always in *doubt* and *deſpair*. Oh! who *may*, *can*, or *dare* love this *Deſperate* Religion, which is *Damnable* as well as deſperate? Though ſome may be ſaved *in the Popiſh Church*, yet none can be ſo *by the Popiſh Faith*, *Purus-putus Papiſta non poteſt ſalvari*, ſaith Dr. *Willet*: And 'tis univerſally affirmed, *that a learned Engliſh Apoſtate Papiſt cannot be ſaved.*

5. 'Tis a *Novel* Muſhroom Religion, that *ſpringeth out of the Earth*, *Bevel.* 13. 11. like a Muſhroom or Toadſtool (called by the Poets [γηγενὲς] or Earth-born) gradually and by little and little from *Phoca*'s time, *aſcending out of the Earth* from ſmall beginnings, not deſcending down from Heaven [*ab initio*] *It was not ſo from the beginning*, *Matth.* 19. 8. *Porphury*, indeed, calleth Toadſtools [*Deorum filios*] the Product of the Gods, becauſe they ſpring up without Seed, yet are they but the ſweat and ſuperfluity of putrefyed Earth; and therefore never can continue many Months, Weeks, or Days, but ſoon ſhrivles into Fuz-balls. This

is the exact Resemblance of the Beast with seven Heads (to Plot with) and ten Horns (to Push with) *ascending out of the Earth*, or *Sea*, or *Hell*, *Revel.* 13.1.11. and *Revel.* 11.7. and of his Beastly Religion, *that Smoke which ascendeth out of the bottomless Pit*, *Revel.* 9.2. with abundance of Craft and Cruelty: Though the Romanists say of it, as the Town-Clerk said of *Diana's* Image, *that it fell down from* Jupiter, or (as the Syriack reads it) which descended down from Heaven, *Act.* 19.35. yet Christ saith to them, as *John* 8.23. *Vos Infernales estis*, *ye are from beneath*, Earth-sprung as so many Mushrooms and born from base Beginnings, God grant they may dwindle away into Fuz-balls; yea into nothing, when their forty two Months (the Beasts Lease) are expired. Assuredly, Christ *will smite* Antichrist, that *Earthy one*, that lump of *Earth* (which is both cold and dry, heavy, and bearing downward toward Hell, as Earth) *with the Rod of his Mouth*, *Isa.* 11. 6. And if *John* Baptist could say, Christ *must increase but I must decrease*; much more may this *Earthy* Antichrist, this Toadstool Beast (*that* only *speaketh of the Earth*, not at all minding Heaven) *say so. John* 3.30,31.

6. 'Tis *Inconsistent with Publick Peace* in its Principles and Practices, Insomuch that the very *Collect* (for Gunpowder-Treason day in the Comon-Prayer Book) calls the *Romish Religion* no better than *absolute Rebellion.*

lion. How then *can*, *may*, or *dare* any ſober mind do, but hate this *Religion* as *Rebellion* it ſelf, which is *as the Sin of Witchcraft*, 1 *Sam.* 15. 23. Yea, Dr. *Davenant* and Dr. *Prideaux*, (the two worthy Profeſſors of our famous Univerſities) have both determined that an *abſolute Papiſt*, *living under a Proteſtant Prince and ſtanding up to his own Principles*, *muſt be an abſolute Traitor*: And Mr. *Fuller* (of later date) affirms, *that an abſolute Papiſt living under a Proteſtant King*, is battered with this two horn'd *Dilemma*, of being either a *Traitor* (if he walk up to his own Popiſh Principles,) or an *Heretick* if he deny them, *he cannot ſerve two Maſters*, *Matth.* 6. 24. This curſed *Achan* (with his Babyloniſh Garment, *&c.*) hath troubled *Iſrael's* peace in all Lands, and therefore is to be ſtoned and burn'd, *Joſh.* 7. 15. to 25. with (*Rev.* 17. 16.)

Laſtly, 'Tis *Irreconciliable*, Implacable, *Rom* 1. 31. that admits not of a Truce, much leſs of a peace; like the *old hatred* of the Philiſtins to *Iſrael*, *Ezek.* 25. 15. or like the inveterate Enmity of the Seed of the Serpent againſt the Seed of the Woman, that can never be *reconciled*, but will laſt as long as the World laſts: When you hear that the Devil is reconciled to God, then may you have the Romiſh Religion reconciled to the Reformed; 'tis not any Amicable Reconciliation with *Rome* our Lord hath foretold, but an utter extirpation. Oh! then let not my Countrymen

now

now *Court the Whore* which hath been ſo long *Carted for a Whore*; the affection that is due to the Beaſt and his beaſtly Religion, is *hatred* and not *love*, *Revel.* 17. 16. I conclude this firſt Part with a lightſome ſtory of a French Gentleman, that being asked merrily which was the beſt Religion, the Romiſh or Reformed? Anſwered, I may beſt know for I have been of both; and ſurely (ſaith he) the Reformed (which I left) is the better; for when I changed I had this Romiſh Religion and three hundred Crowns *per* year to boot. Oh! pray that thoſe ſeven unclean Spirits (with the Romiſh Religion) may be caſt out of *England* for ever, and never to return, *Mark* 9. 25.

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